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PERHAPS THE most delightful friendships are those in which there is most agreement, much disputation and yet more personal liking.—*George Eliot.*

NOR LOVE thy life, nor hate; but what thou liv'st, live well; how long or short, permit to heaven.—*Milton.*

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 14, 1914 NO. 20

EDITORIALS AND COMMENTS

Confirmation and After

TRUISMS are things which everybody knows and nobody thinks out. It is a truism that we have more people confirmed every year than the total increase in the number of communicants. Also it is true that when three are confirmed, the increase in the number who receive Holy Communion may be two; where thirty are confirmed, the increase is not twenty. A Confirmation class of one hundred may make no appreciable difference in the average number of Communions made Sunday by Sunday. We are continually striking names of "lapsed" communicants from our rolls. Of course there are exceptions. But why are there so few?

The real training of a Confirmation class begins after the Confirmation. Neglect of this obvious fact lies at the root of the huge disparity between the efforts put forth to get candidates for Confirmation and the very small increase in the number of Communions made in a year. Remembering that it takes four monthly communicants to add one to the average weekly number of communicants, why does it still remain true that out of a class of one hundred candidates confirmed, there are not found enough to make an increase of five in the average weekly number of Communions made? It may be rude to say it, but does not the cause lie in the fact that no sooner is one batch presented than the clergy begin the search for a new class?

The real training of a Confirmation class begins after the Confirmation. No man in his senses would put an untrained child in charge of an electrical engine of great power. He would see not only that the power was there to use, but also that the skill was there to use the power so carefully provided. But we give a child the power of the Holy Ghost, a spiritual power of proportions infinitely vast, a power to which he has been hitherto a stranger, and we are amazed if he does not at once set to work to use it skilfully. The Bishop prayed for the child that he might grow daily in grace. We have taught him theoretically what to look for. But we leave him to find out for himself alone the working of that power; just as we saw to the baptism of the child and then acquiesced with folded hands in the neglect of their practical duties by his sponsors. Yet we vaguely wonder why there is no increase in the Church proportionate to the missionary efforts which we make.

The training of a Confirmation class begins in real earnest after the Confirmation. For two or three months or even longer the candidate has attended a class once a week. During that time he has been brought into more or less intimate relation with his parish clergy. All the machinery of the parish has been set into motion to get him as a candidate. But once confirmed, he finds himself at the end of a blind alley. Everyone abandons him to his fate. All his props are taken away, and he is left to find his place in the parochial life alone. And we sit idly by and wonder that he does not find it, if Confirmation confers the sevenfold Gift of the Holy Ghost. Yet the real wonder is, not so much that so few continue, as that any continue. Some indeed have learned to swim by being thrown into a deep pool and left to find their way out. More have been drowned by the same method.

THE REAL TRAINING of a Confirmation class begins after Confirmation, but no longer as a class. If they are to be retained as active members of the Church, they ought to be seen by the clergy at least once a month. But that is out of the question. Is it? Before Confirmation they were seen once a week. That result was not obtained by house to house visiting. They came in a body to see the clergy. Why should they not be encouraged to continue it? Here lies the secret of the leakage. To the parish clergy and to the parish workers the machinery by which the candidates were gathered is sufficiently obvious. They are well aware of the immense labor involved, and cheerfully, even hopefully, undertaken. They feel that this ought to have a cumulative effect upon the children, causing them to realize the great importance of Confirmation. So it would, if the child knew about it. But he does not. He knows only that one or two individuals urged upon him the duty of being confirmed, and he was obedient enough, or good natured enough, to yield to their importunities. But the cumulative effect is lost upon him, for he has not witnessed its gathering. The more effective the machinery, the less fuss and noise it made in its working. And there is no way on earth of letting him see the wheels go round. It would probably not be good for him, if there were.

So the training must begin after he is confirmed. And that is quite logical. Confirmation is a means to an end, not an end in itself. It is a gateway to something else, not the end of the drive.

Neither Holy Baptism nor Confirmation is a magic charm. Both are means of grace. A baptized child should be taught how to use the grace which he received in Holy Baptism. And he is taught after he has been baptized. He cannot be taught what prayer is till then, in any real sense of the term. Experience is the only teacher. No more can a child be taught what Confirmation is till he has been confirmed. He has not sufficient experience to go upon. When a child is inflamed with the Fire of the Holy Ghost, the homely proverb becomes a prophetic command, "Strike while the iron is hot." It is fatal to neglect the newly confirmed.

As we said before, Confirmation is not an end, but a means to an end. Then keep the end in view, otherwise the majority will stop short at the Confirmation. They will make their First Communion, and then inevitably lapse. That is a common experience in every parish. Can it be remedied? Is there any way of meeting the difficulty? Those who train voices know that the greatest difficulty is to overcome the "break" in the registers. A higher register must be carried down into the regions of a lower register, and the lower must be carried up into the regions of the higher. There is a limit to this possible exchange. Is there anything corresponding to this in the training of children for the fulness of their spiritual life?

The breaks are Holy Baptism, Confirmation, Holy Communion; for some also Holy Matrimony and Holy Orders. Very few priests have been taught how to face their sacerdotal life. They have to learn by experience. Many a parish priest complains that his seminary did not equip him thoroughly for his work. He was not taught how to administer the sacraments, nor how to distinguish them in their practical application to the needs of individual parishioners. And the same

policy is adopted with candidates for Confirmation, and even with the baptized. Sunday schools were never intended to relieve the godparents of their heavy responsibilities. So we find that godparents do not present the children to the Bishop to be confirmed by him, and their interest in the child ceases with his Confirmation, if it had not died before. It is hopeless to begin with the present generation of godparents. Many might be won, but the task is impossible of accomplishment in the case of the majority, simply because of the inertia to be overcome. With the growing generation more might be done, but even then there will be many a disappointment, for a bad tradition dies hard. So not forgetting this possibility, but laying it aside for practical purposes, what means can be employed as things now are, for retaining the confirmed?

THE REAL TRAINING, we say again, begins after Confirmation, and that not merely as a formal class, but as individuals. If the children are confirmed at an age sufficiently young, they may be retained under the influence of their Sunday school teachers. The character of the teaching should alter with their altered condition. These are the young communicants. One would naturally suppose that the aim of their teachers would be to tell them how to make their Communions. But is that generally the case? If it is not, then a golden opportunity is being lost. But this does not affect the problem which confronts the pastor. It is a problem of effective shepherding. A new country is likely to develop the missionary, rather than the pastoral, side of the Sacred Ministry, and the former has been stressed in recent years rather to the exclusion of the latter. The making of converts is apparently more pressing than the building up of the flock in the Faith. Yet it is not of much value to make converts and then lose them; to add names to a parish register and then drop them in a subsequent "revision." In the work of converting England the Celtic missionaries were beyond all praise. But it was left to the sober Romans to organize the work so ardently begun. And the Roman Church has never lost that genius for organization. Perhaps we may learn a lesson from our sister.

What does Rome do for the newly confirmed? She gathers them into guilds. So can we. Organization is not everything, but it is much. The Confirmation class instruction is not continued, but the interest is not allowed to flag. The guilds group the confirmed anew. Those over a certain age, say eighteen, are drafted into guilds for men and women, guilds which already have a large membership. Those under eighteen are also drafted into their respective guilds, whose membership is already large. The guild for men meets, the guild for women meets, the guild for boys meets, the guild for girls meets, each on a given day of the week, to prepare for corporate Communion on their own Sunday in the month. This method solves a double problem, how to meet all the newly confirmed once a month, and how to make each realize his individual responsibility to become a communicant regular and prepared.

Thus the real training begins after Confirmation. It is easy to see how such a system can be adapted to parishes of very varying circumstances. After Evensong, once a month, is said the guild service. At this is given an address, or an instruction, or a meditation. But its object is to lay the emphasis on the Priesthood of the Laity. It is to prepare them to join with heart and soul in the Offering of the One Oblation. The monthly recurrence of the guild service reminds the guild members of the privilege of at least monthly Communion, by means of their corporate Communion. Of course the opportunity for more frequent Communion is also stressed. And the freedom of enrollment respects the right of the individual to his liberty, and so trains him to a sense of his responsibility.

The organization is simple. Three rules are enough. The first is to attend the Holy Eucharist every Sunday and Great Festival. The second is to communicate at least three times in a year, of which Easter is to be one. The third is to attend the guild service, if not reasonably hindered. That is not much to require, though very much more is recommended. The times of the services and of the guild meetings can be varied to suit local conditions. The name does not matter. They are usually called after the name of some Saint appropriate to the condition of the members. But Communicants' Classes will do for a name. It is the thing which matters. And thus the training of the confirmed to be communicants will begin after Confirmation; but it will begin. Perhaps it will only end in death.

Just because it is a bad thing to pauperize any, the guilds must not be allowed to receive without giving. They ought to be set to work. No better field could be found for the expenditure of their energies than the field of the unconfirmed. The guilds of younger people make most efficient missionaries. They have enthusiasm, and are not held back by self-consciousness. The clergy may well leave much of the initiative to the guilds, letting them seek candidates where they will. The clergy may even have to put the brakes on the enthusiasm of the newly produced candidates. If the new candidate is ready for Confirmation, the slight check will strengthen his resolution. If he is not, then he would have lapsed almost immediately after, and we have little machinery for reaching this class at present. Of course such a scheme alters the direction of the stress put upon the clergy. A good shepherd is not invariably on the search for lost sheep. He avoids that by watching the flock sedulously. And the pastor has this advantage over the shepherd; he can send the sound sheep to find the wanderers. Best of all, such a plan enables him to begin the real training of the confirmed after their Confirmation.

Church Problems of Chicago

IT is encouraging to find Chicago rallying to the support of the old-time parish of Trinity Church. Forty years ago the Cathedral was in the heart of the finest residence district of the west side, and Grace and Trinity Churches of the south side. Business first, and the worst "tenderloin" of the Middle West second, then grouped themselves about the Cathedral, in mockery of the cross that rose from amidst saloons and brothels. The Church grappled with the problem—and stayed. The diocese came to the rescue and assumed the support of its Cathedral, with a Sisters' house and a social settlement as part of the work. Instead of cutting down activities because the vilest of sin had become entrenched all about it, the Church, at one and the same time, made war on the sin all about it and sought to carry peace to those who were the slaves of sin. Only the records that are confidential until the great day when all shall be revealed can relate how much has been accomplished by the Cathedral and its splendid band of clergy and sisters in this mingled and long continued campaign of war and peace. As one by-product, the Dean of the Cathedral has won national renown as an expert in social work, and the Cathedral itself has become a model of social efficiency.

The turn of Grace Church came next. The transition from a location in the heart of an aristocracy to the gateway of a new tenderloin was even more rapid, when once it had commenced. The rector and the vestry grappled with the problem—and stayed. Before it was too late, they raised a sufficient endowment, largely from among their own parishioners, so that the church might keep at work among the surroundings that have crept about it. This endowment is the memorial of Dr. Waters' efficient rectorship and of the far-sightedness of those vestrymen and parishioners who planned thus wisely for the future. Grace Church is not so submerged in the midst of moral filth as is the Cathedral, but it is on the border of it, and the parish is working energetically to save the men and women who are living in moral degradation within almost a stone's throw from the church edifice. A "People's Forum" is one of the unique projects for bringing the church into touch with the people and the people with the church.

Now the problem comes to Trinity. Its church is fully a mile south of Grace Church. Social conditions about it are not so black as they are in the vicinity of the latter. The problem of Trinity is to be found more in the tenements and the boarding houses of the vicinity than in an actual "tenderloin," but the problem is alike in that it is one of a population that cannot or will not support the Church, and yet will need all the spiritual ministrations that the Church can give. A splendid social work has been built up in the parish, and the parish house is a bee-hive of activities. But the question of the future is pressing hard. Probably the raising of an endowment should have been taken up ten or twenty years ago, but it is too late to suggest that now. Shall Trinity go? It is reassuring to see Chicago rising up and saying, No!

The value of such social work as Trinity Church is doing is much better recognized, within and without the Church, than it was a decade ago, and the social forces of the city demand that the Church shall maintain its ground. Unless there be local factors in the matter unknown to us, it would be no less than a social and religious crime for Trinity Church to be abandoned; and never has its work been better or more effi-

cient than it is to-day, under the rectorship of the Rev. John M. McGann.

In every city the shifting population compels the Church to meet just such problems as this. There are times when it is perfectly legitimate to change the location of a church, and circumstances where the consolidation of churches promotes strength and efficiency. But for the Church to retire in the face of greater but poorer population, or because sin and poverty invade its territory, would be disgrace.

Trinity Church is needed. God raise up friends to see that it is saved!

President Wilson and the Canal Tolls

PRESIDENT WILSON'S brief message relating to the canal tolls may well rank with the great state documents of the world. Granted that men may differ as to the academic desirability of exempting American shipping from the payment of tolls, for they do differ, there ought yet to be no difference among statesmen as to the grave unwisdom—to express it as mildly as possible—of insistence upon our own interpretation of a treaty which the rest of the world interprets differently, coupled with a refusal to arbitrate the question at issue. And senators who have argued that the President has unworthy motives in the matter have simply impaired the public esteem for themselves which they had hitherto enjoyed.

Two administrations are culpable, involving both political parties, in this matter; Mr. Taft's because the bill, wrong in principle and worse in practice, is an heritage from his administration; and Mr. Wilson's because his foreign minister, the Secretary of State, was chairman of the platform committee of the Baltimore convention that adopted an indorsement of the measure as a part of the Democratic platform upon which Mr. Wilson made his campaign. It is a splendid thing for a President to rise superior to a minor platform declaration when he is convinced that it was wrong, and many who voted for Mr. Wilson will agree with him as to his conclusions. For the rest, it may suggest to future chairmen of platform committees that if they aspire to become Secretaries of State, they will promote their own efficiency in that office by a becoming reticence concerning foreign relations in the platforms they may be moved to write. And both parties having participated in the blunder, the present affords a good occasion for them to vie with each other as to which mends its blunders the quicker.

ANSWERS TO CORRESPONDENTS

E. S. J.—(1) Where the people kneel before or immediately after the presentation of alms at the offertory, and before the bidding to prayer for Christ's Church militant, it is purely informal and in order that they may better attend to their devotions. There is no reason why they should remain standing.—(2) The salutation of the Incarnation by kneeling at the words "And was incarnate . . . and was made man" is complete at those sentences. Dearmer to the contrary notwithstanding, most people feel that there is no reason for continuing further on the knees.—(3) There was a brief resumè of Dr. Headlam's article in the *Church Quarterly Review* for January in THE LIVING CHURCH of February 28, page 650.

READER.—The sale of advowsons in England is a real evil, often a scandal, which the Church tries to correct as far as possible, but which is entirely out of her hands. The advowson is the right to name a rector, who must be a priest of the Church of England in good standing. The proportion of advowsons held by private individuals is, however, not very large, except in the case of those contiguous to country estates.

H. A. B.—Whether the rector shall stand at the church door to greet members of the congregation as they pass out is purely a local and personal question. It seems to us a very useful practice.

A LAYMAN.—The courts of appeal in the American Church are open to clergymen who may have been convicted of moral offenses or of heretical teaching in any diocesan court.

WASHINGTON READER.—For information as to the Church settlement at La Grange, Ga., write Rev. H. D. Phillips at that postoffice.

IF HE bowed His meek head to mortal pain for a time for us men and our salvation, if He emptied Himself of His glory voluntarily in order to do this for us, if He on Easter Day, by the power of the Father, rose from the grave and said on Easter morning, 'I am He that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of hell and of death,' then I have got a gospel of victory, then I have got a gospel of hope; that great enemy sin and that great enemy death were met in fair fight and were conquered by Jesus Christ, and God is victorious.—*The Bishop of London.*

SWEET IS THE memory of distant friends. Like the mellow rays of the declining sun, it falls tenderly, yet sadly, on the heart.—*Washington Irving.*

DESIRES OF THE HEART

FOR THE THIRD SUNDAY IN LENT

"AND when he cometh, he findeth it swept and garnished." It was an ideal place into which to move; for it was *unoccupied*. We move into empty houses, not tenanted.

Many people imagine that righteousness and sin may be imposed upon a man from without, forgetting that the whole question of sin and righteousness is individual. Environment encloses us with inspiration or temptation, it is true, but there its power ceases. The result depends upon what *we* do. Experience is still teaching the reformer that we cannot "legislate man into righteousness," or "make man good by removing temptation from him"; for no temptation becomes sin until it becomes a part of us; and no good becomes righteousness until it is exercised from within.

In order to overcome an evil desire we must substitute the desire for that which is good. There could be no such thing as temptation in the world unless God designed some great good because of it. It is told that when Justus brought the heathen youth Polydorus to a confession of Christ, the poor convert fled into the wilderness that he might be free from temptation. He thought that peace would come to him when he was far from the haunts of men. Justus sought and found Polydorus, and, pointing to a tree that grew by a brook—a tree burdened heavily with fruit—said, "Christ has given us an example; that we, too, should be rich in fruit." Polydorus replied, "Yes. But the tree is happy in being free of temptations and the war against the flesh." "Truly?" asked Justus. "Well, would not the tree be more perfect without the low roots creeping along in the dark soil, and drinking the slimy waters of the sodden ground?" "Not so," answered Polydorus, "because they nourish and support the stem of the tree, providing it with sap to bring forth flowers and fruit."

"Go, thou," returned Justus, "and do likewise. Despise not the senses, they are the low roots of life—but keep them low. Form what these roots convey to thee into spiritual flowers and fruits." Polydorus left the wilderness and ministered unto his fellow-men. The desire to do good is greater than the desire or the power to resist evil in itself.

We all know that sin exists not in any thing, but in our use of the thing for our own ends, or our abuse of it. Therefore a temptation can be an evil only when we yield to it and are overcome. The same thing may be said of almost all, if not all, else that lies without ourselves. Temptation can become sin only when we add the human element. Thus our success against temptation must be built upon our personal attitude through the power of God. We may, and do, rid ourselves of many forms of temptation; but it is impossible to abolish all temptation. Even the angels in heaven were tempted, and some of them fell.

What then is the attitude we should assume towards the allurements that beguile us from right? It is an attitude of *responsibility*. We must learn that we hold only a stewardship, and that nothing can become wholly our own but loving service. Body, mind, and spirit, and all the appetites and desires, are to be held in trust for God. Instead of desires we should entertain one great desire; for the holding the eye of life single upon the one purpose of fearing the Father in love and service is "purity," which is sinlessness.

And the stronger our natures—the more capable of performing the works committed unto us—the more sorely shall we be tempted. If we are to "rejoice" when men speak evil of us, revile us, and persecute us falsely for Christ's sake, we may likewise rejoice when God permits us to be tempted greatly; for these things are a sign of His love and trust—a sign that He has placed us in positions of great responsibility. If then in love and gratitude we fix our desire on the fulfilling of His will, we shall in such proportion yield less than others to the power of evil and sin.

Nor will He forsake us. He will stretch forth the right hand of His Majesty to be our defense against all our enemies; through Jesus Christ, our Lord. R. DE O.

EVERY MAN has his own world, and we must, one by one, kneel quietly in front of the Crucified, and find out what our world is to which we must be crucified. There it stands before us all—the Cross of Jesus Christ, the great fact in the world's history, if what we believe is true—that the Son of God did actually come down and die on the Cross on this little planet; and it is in the presence of the Cross that we have to find out what is this world of our own, to which we must be crucified.—*The Bishop of London.*

Blue Monday Musings

By PRESBYTER IGNOTUS

THE rector of St. Charles the Martyr's came into the club the other morning with a quizzical smile, not without a touch of the sardonic.

"What's up?" I asked.

"I've just had a fresh demonstration of the actual 'breadth' of those in the Church that claim a monopoly of that dimension," he laughed. "Mrs. Oldham called to see me an hour ago. She has gone out to Southampton to live, eight or ten miles from St. Charles'; and though we are supposed to be the 'highest' church in the diocese, and Southampton the 'broadest,' she resolved, after consulting me, to identify herself with the local parish. It wasn't easy, for they are still in bondage to 'Saint-First-Sunday-in-the-Month's-Day,' seem to care very little about missions, and still invoke the ghost of Canon 19 when the rector wants some new kind of anti-Church teaching from his pulpit. But she settled down to do the best she could, loyally accepting conditions she could not mend. And now the rector, by way of making her appreciate the new atmosphere of 'Liberality,' said to her only yesterday, 'My dear Mrs. Oldham, I don't understand how you can come to my church, feeling as all those St. Charles' people do. For my own part, I have never set foot in that ritualistic place, and never mean to, either!'"

I laughed; but, really, it is matter for tears rather than mirth, isn't it? There is a certain admixture of arrogance, contempt, self-satisfaction, and bitterness which is labelled "Breadth," but which should have a skull-and-crossbones blown in the bottle. Who was it said of such men as the rector of Southampton: "If you turn up that sort of Broad Churchman, you will find him mighty narrow on the edges"? Churchmen of the other school can be snippy and superior and exasperating, no doubt; on the lips of some of them the very word "Catholic" is a challenge to partisan warfare. But, at their worst, I never knew one of them to boast that he would not enter a church building where another type ministered. O Breadth, what absurdities are committed in thy name!

STRANGE, TOO, how false coin passes current! All my Protestant friends who have spoken to me about Kikuyu have praised the "liberality" of the Bishops of Uganda and Mombasa, as contrasted with the "bigotry" of the Bishop of Zanzibar. Yet the two C. M. S. prelates carefully refrained from inviting the Protestant missionaries to perform any ministerial act, at that memorable service, and have nowhere intimated that they expect confirmed Church people to receive bread and wine at the hands, say, of a Seventh Day Adventist missionary. The Bishop of Zanzibar, frankly acknowledging two divergent doctrines as to Priesthood, Sacrifice, and Sacrament, says *Suum cuique,* and is called intolerant, forsooth! I remember a queer old priest in a New York village, who boasted to me once how he got the reputation of being very "liberal" in his home town. "The Methodists proposed a union Communion in their church," said he, "and I agreed. But when we came to divide up the service, I said to the Methodist minister, 'You take it all except two or three prayers.' He agreed, much pleased; and I took the Absolution, the Consecration, and the Blessing, the only parts for which a priest was strictly necessary. So their people actually received a validly consecrated Sacrament and never knew it!"

Which was better: his course, or his neighbor's, who declined a similar invitation, explaining why? The parallel to Kikuyu is fairly close.

MR. CHESTERTON is always readable, often delightful, frequently illuminating, sometimes absurd, occasionally flat. When he falls below himself in the *Illustrated London News,* one can forgive much to the exigencies of weekly journalism; but to take a perversely wrong attitude through the whole of a printed book is no laughing matter. That is what he has done in *The Flying Inn,* his newest book; and not even the delicious parody of the *Hibbert Journal* at its most Germanly authoritarian, nor the wonderful etymologies of Misysra Ammon (a figure vaguely suggestive of Beha Ullah) can atone for its being on the wrong side. In a word, it is the righteousness of breaking or evading a prohibitory law against the retailing of intoxicants, that he sets himself to maintain. But he is too late, in a day when all civilization applauds China, enforcing a like prohibition against another intoxicant; when the leaders of industry, on economic grounds, prohibit any use of alcoholic drinks among their employees; when the city of Paris and the German Kaiser sound the same warning note; and when American statesmen are preparing for a new abolition movement more wide-reaching and enfranchising than that which Garrison and Phillips and Gerrit Smith captained. An English Bishop of the last generation is reported to have said, "I had rather see England free than England sober," meaning that the ability to get drunk was part of a free man's heritage. But England can not be free unless she is sober; nor America. And true freedom is social; we share it with others, and our exercise of it is conditioned by the rights of others. Freedom is a social endowment, I say again! No man liveth to himself alone. If a train is wrecked because the engineer claimed "freedom to take a glass when he wanted it," those who mourn the death of their friends in the grinding shock will need no other argument to show that he is wrong in his conception of what freedom means. The quiet, orderly citizen whom drink turns into a raging *juramentado,* slaying blindly until he himself is slain, is no free man in that *amok* frenzy.

I sat with five hundred solid business men at luncheon the other day, in a great city, and heard Governor Patterson of Tennessee tell why he has changed front, from being a champion of "local option" and regulation through high-license to believing and maintaining that "the liquor trade has no rightful place in the scheme and economy of Christian civilization." And it was intensely significant to note the response brought out. The day of merely emotional and sentimental temperance speaking has passed, as men realize more and more the eminently practical character of the New Crusade. When in an Ohio coal mine the death rate per 100,000 tons mined falls from eleven to two, the only change in conditions being prohibition honestly enforced, employers and employees have equal reason to rejoice that no such "flying inns" as that of Mr. Chesterton's nightmare have frustrated the will of the people. Even the daily newspapers (whose columns are too often polluted by distillery and brewery advertisements) are waking up to the altered conditions of the fight against alcohol, and speak editorially with admiration and sympathy of the work now going on. What a pity that, as in anti-slavery days, so many Churchmen, clerical and lay, are lagging far in the rear!

I HAD A LETTER last week from a well-known priest of the Church of Ireland (himself a convinced Home Ruler who has written and spoken much on the Nationalist side) from which I copy a significant paragraph:

"You are right about Ulster. The opposition there is too strong to let the Home Rule bill go through. John Redmond has made a complete mess of the position. The Government will likely go out and so avoid a calamity; or else it will surely be turned out. The pity of the whole thing is this: that it will rend Ireland into two hostile camps and bitterness will be raised which a century will not settle. Had it been taken up in a proper way three years ago, these difficulties would never have got to the head they have. Now things have got to extremes, and it is impossible to settle on a basis that we all should like, and that would be productive of good for the country. I look on the situation as simply desperate! Ulster will have out its armed men and fight, to a certainty, if the bill goes through. If it is given up, the rest of Ireland will be ungovernable. A compromise may be attainable; but that could only be got by the exclusion of Ulster; and that means an insuperable barrier between North and South for all time. It is not a pleasant prospect for us in the South!"

HOW HARD it is to adjust old injustices! Irish history, from the day that the Pope of Rome blessed the conquering expedition of the Normans, in order that Ireland might be made subject to England and the Irish Church subject to the see of Rome, is heart-breaking to read. As a believer in democracy and the fundamental principles of the American constitution, I believe in Home Rule for England, Scotland, Ireland, America, and the Philippines. I have never yet discovered any na-

tion wise and good enough to exercise lordship over another nation. But problems in Ireland are frightfully complicated, by the memory of past wrongs on both sides, by religious animosity to-day—if possible more hateful and inexcusable on the side of the Orange than on that of the Green; and the political activity of the Roman Curia, in the one land where it may yet reckon on the passionate loyalty of a vast majority of the population, is the most disturbing factor of all. Right will doubtless triumph; but it needs wiser statesmen than Mr. Asquith, Mr. Redmond, Mr. Bonar Law, and Sir Edward Carson, to make plain just where the right lies.

HERE IS a beautiful little prayer which comes from Grace Church, New York:

"A PRAYER FOR PEOPLE WHO TOIL

"Almighty God, who in thy love ever toilest for me in making this world my home, and who didst send thy Son to labor with his hands among the children of men; Grant that I may know the dignity of honest work. When I am weary, comfort me with the remembrance that I have not shirked. When I am ill rewarded, keep far from me selfishness and bitterness, and give to me sympathy with all who suffer wrong, that for their sakes I may plead in thy Name for justice and love among all classes of men. And when night cometh, if I have done my duty, let me not be anxious for the morrow, because thou art my Father and wilt keep me and those whom I love in perfect peace; through Jesus Christ our Saviour. Amen."

"THE HOLY SPIRIT OF PROMISE"

TO the first Christians the Holy Spirit came as the Spirit of Truth, and the Spirit of Power. And it is in that twofold function that we, too, need Him. In this crucial hour—in face of all the new thought with which the last half century has enriched our minds—a re-statement of many Christian tenets is urgently called for. As things are, the minds of many earnest thinkers are disquieted within them, religious life often languishes, and even ministers do not preach the Gospel of Jesus Christ with the power and conviction that should accompany its proclamation. And this is, possibly, because we have for the moment lost that glow of conviction which burns doubt and sin as devouring flame. Surely we need, in this our day, the Spirit of Truth, that kindly light which leads amid encircling gloom. And we need power also; power to realize our ideals in character and service, to keep our faith free from the blight of despair, and our hearts untainted by an encroaching worldliness; power to dream large dreams, frame spacious programmes, and make heroic sacrifices for the interests of the Kingdom of God. "Ye shall receive power when the Holy Ghost is come upon you." It may be true that we have no need to ask Him to come, since He is already present both in the world and in the Church. What is true, however, is that we need to create the conditions in which He will be free to work after His royal pleasure. And that means we must do more than pray for the Spirit. We must cultivate a quiet love of truth, and patient loyalty to it. We must cleanse our hands of unworthy deeds, and our hearts from divided loyalties. We must wait at the cross, till adoring meditation flames forth into holy passion. We must revive the piety and love of the early Church if we would recover its power. And when, like those who formed it, we learn anew to love truth and righteousness with a transcending devotion, then shall we once again be able to speak with her enemies within the gate, and our evangel will be with the demonstration of the Spirit and of power.

The true line for the apprehension of this superlative experience lies in holding and possessing God by deeper ties of attachment than opinion, or tradition, or intellectual belief. To know God in Christ, whose mercy in the cross has silenced the voice of guilt and awakened a love of holiness; to get into links of confidential fellowship with the Eternal, so that one cannot for a moment doubt this nearness without denying one's deepest experience, is to come to know Him as the indwelling Spirit who hallows the life and floods the soul with peace. No manner of intellectuality can then rob us of His presence. The sanctuary of the intellect may be pillaged, but the sanctuary of a devout spirit, of the new life born of God, never! "He that believeth hath the witness in himself."—*New York Observer.*

CANTERBURY CONVOCATION IN SESSION

Bishop of London Presents Striking Petition from His Diocese

PRAYER BOOK REVISION CONTINUED ON STRICT CATHOLIC LINES

Additions Proposed to Both Red Letter and Black Letter Days of the Kalendar

BISHOP OF ZANZIBAR CONTINUES CORRESPONDENCE WITH THE ARCHBISHOP

The Living Church News Bureau
London, February 24, 1914

THE Convocations of Canterbury and York assembled last week in Westminster and York respectively for the winter group of sessions, and the Houses of Laymen for both Provinces also held sittings.

In the Canterbury Upper House, the Bishop of London presented a petition, the text of which appeared in my last letter, but one, signed by 676 priests in his diocese, expressing grave anxiety at the unchecked denial of fundamental truths of the Catholic Faith by some who hold office in the Church, and at the tendency to approach the problem of Christian union in a way inconsistent with a belief in the necessity of Episcopal ordination for a valid ministry of the Word and Sacraments.

The petition came, the Bishop said, from a representative body of clergy, and men of great gravity and weight in the diocese of London. He knew that it was not in accordance with the traditions of their Lordships' House to introduce a debate on a petition; therefore he would content himself by giving notice that he should move at the next group of sessions that some steps be taken to allay a widespread uneasiness in the Church. No one could be altogether surprised at this uneasiness on both points mentioned in the petition. The Bishop went on to say that books had been published, and were being published, by some clergy which seemed, at any rate, to deny the great miracles spoken of by these Memorialists; and although it was not true to say that no notice had been taken of these writings, as in at least three cases the writers had been removed from or had resigned the offices which they held, and although in individual dioceses Bishops had publicly repudiated such teaching, yet it might be necessary for the Bishops of the Province as a body to make some statement on the subject. His Lordship drew attention to a striking passage in the Bishop of Ely's book, *The Gospels in the Light of Historical Criticism*, with a view to show the moral responsibility of accredited teachers of the Church. If it be asked, What is really wanted? the Bishop said he might answer that question in the words of one who had taken a very prominent part lately in voicing the prevailing uneasiness, which were as follows:

"I gather that what Churchmen want at the present time is the translation into popular language of the Lambeth Conference resolution that affirms the necessity of the historic clauses of the Creeds. Could you not persuade the Upper House, in view of the present disquiet, to reaffirm the resolution, and so to frame that reaffirmation as to maintain the Virgin Birth and Bodily Resurrection of our Lord, and under the clause 'Son of God' generally to assert His power of miracle and His fallibility as Teacher? If you could aid in doing this, an enormous weight would be removed from men's minds."

The Bishop was convinced now that something of the kind, as here indicated, was desirable. With regard to the other subject matter of the petition, he would be prepared to move at the next group of sessions a motion again affirming what was sometimes called the "Lambeth Quadrilateral."

The ARCHBISHOP said he was sure they had all felt that the Bishop of London had acted wisely in explaining his attitude in presenting the petition, and in postponing any discussion of these large and grave questions. It would not be supposed that because they did not discuss them at this time they were treating lightly matters of fundamental and vital importance in the Church's life.

The Upper House joined the Lower House in full Synod on Wednesday in making a solemn declaration against that part of the anti-Church Welsh Bill now before Parliament which interferes with the constitutional rights and historical position of Convocation. Before the Bishops left to join the Lower House the Archbishop made a statement in which he said that with the exception of a small minority of three Bishops, this House was opposed to the Bill in its entirety. But they were not compromising the minority in asking that on this point alone they might have a distinctive and separate resolution emanating from Convocation *nemine contradicente*. The BISHOP OF OXFORD, one of these three disestablishmentarians, replied that he heartily associated himself with this protest. The disruption of dioceses proposed in the Bill, without the consent of the Church, was a serious violation of its spiritual liberty. The BISHOP OF HEREFORD could not, however, agree that the State was interfering with the rights of Convocation. And he would take

no part in the passing of the resolution and would not accompany his brother Bishops to the Lower House.

When the Upper House again assembled, the Archbishop introduced the report of the committee of the Whole House on the proposed revision of the Prayer Book. THE PRESIDENT pointed out the provisional and limited character of the document. The House was not pledged to hold the proposals in the end. He then called on the BISHOP OF BRISTOL, to whom they owed a special debt of gratitude for his work on the committee, to speak upon the report and move its adoption.

The Bishop gave a general sketch of the recommendations contained in the report, which was the result of six year's work. A discussion took place on the proposal with reference to the Eucharistic vestments. It seemed desirable to the committee not to alter the terms of the ornaments rubric, nor to exclude either of the two existing usages as regards the vesture of the priest in celebrating the Holy Eucharist. The BISHOP OF HEREFORD moved an amendment providing for the "permissive use" of the Mass vestments under specified conditions and with due safeguards. The BISHOP OF WINCHESTER thought some of the language the Bishop of Hereford had used was regrettable. His brother Bishop hardly realized how widely extended was the revived use of the vestments. As to his assertion that the laity did not desire these accompaniments of worship, he asserted without fear of contradiction that an enormous number of attached laymen of the Church were forward to ask their parish priests for them. He wished "Hereford" and those outside the House who looked to him for guidance would recognize more fully that in order to create that preponderance of the laity to which he appealed with such confidence, "you had to bring in enormous numbers of people who really had no understanding of Church principles, and had in many cases nothing but at best a vaguely pious and rather loose connection with her life and work."

The BISHOP OF LONDON declared that in his diocese he believed there would be far greater excitement among tens of thousands of laity if an attempt was made to abolish vestments than even among the clergy themselves. The BISHOP OF ST. ALBANS considered that the policy recommended in the report was the only sane policy. The BISHOP OF OXFORD associated himself with what had been said by the Bishops of Winchester, London, and St. Albans. The amendment was rejected, only the Bishops of Hereford, Bath and Wells, Llandaff, and Southwark voting for it, and 18 Bishops against.

The BISHOP OF LONDON was successful with his amendment concerning the Athanasian Creed, providing that the Creed be publicly used on Trinity Sunday and in the Revised translation prepared by the Archbishop's committee. The BISHOP OF LINCOLN obtained leave to withdraw the strange amendment he had put down for the omission of the word "obey" in the marriage service. The BISHOP OF HEREFORD moved an amendment omitting the new suggested rubrics in the office for the Communion of the Sick, which provided for the reservation of the Blessed Sacrament. The amendment was not seconded!

The House considered the question to deacons in the ordination service as to belief in the Holy Scriptures. Amendments by the Bishops of Ely and Norwich were discussed and rejected, and the proposed form of words contained in the report was adopted. This recommendation was that the question should in future read as follows:

"Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament, as conveying to us the Revelation of God, brought to its fullness in Jesus Christ?"

The Lower House was engaged principally on the further reports of the committee on Prayer Book revision. And it also joined, as we have seen, with the Upper House in a solemn declaration of protest against the provisions of the Welsh Bill affecting the constitution of Convocation.

Prayer Book Revision

CANON JOHNSON brought forward the recommendations of the committee concerning alterations in the calendar. It seemed that three festivals might be added as Red Letter Days—the Transfiguration of our Lord, and the festivals of St. Mary Magdalene and the Name of Jesus (this festival being omitted as a Black Letter Day). As to the Black Letter Days, it was desired to have more names of great men of the whole Church, and of great men specially connected with the Church in England, with also some connected with the history of England. The question of a "fixed Easter" had also been before the committee. The committee desired it to be understood that it was impossible for the English Church to act by itself in this matter. The alteration "should not be made unless it is accepted by the rest of the Church, or at least by the rest of the Western Church." The ARCHDEACON OF COVENTRY protested against the proposal to restore the festival of St. Mary Magdalene as a Red Letter Day. The committee seemed, he thought, to have practically decided the vexed question among scholars as to the identity of this blessed saint with "the woman who was a sinner," or with St. Mary of Bethany.

In the list of Black Letter Days now suggested, why was King Charles the Martyr omitted, and why omit Archbishop Laud? The DEAN OF CANTERBURY must have both shocked and amused the House by his thinking it strange to omit Luther and Calvin. CANON JONES would strike out the name of John Wesley. CANON MACLEANE pleaded earnestly, as well he might, for the restoration of the festival of King Charles the Martyr. CANON MASON could not approve of the principle on which the list was drawn up. It was rash, and timorous. It was rash, for instance, to add the name of Origen, at present under the formal condemnation of the Eastern-Orthodox Church. There was rashness also in the names of "English Worthies," such as Wycliff and John Wesley. Ultimately the proposals of the committee in relation to Red Letter Days were adopted.

The House was then asked to approve of the general principles on which the committee had acted concerning Black Letter Days, but expressing a desire that the committee should reconsider its list of names in the light of this day's discussion. CANON MACLEANE moved, as an amendment, that the Red Letter festival of King Charles the Martyr, as it stood in the Sealed Books, be regarded as a Black Letter Day. This was carried, on a division, by 52 votes to 20. The resolution was then adopted.

With reference to the committee's recommendations on changes in the translation of Collects, Epistles, and Gospels, it was agreed that the Archbishop be requested to take steps to secure an authoritative revision of the same on the general lines indicated in the Report. The DEAN OF CHRIST CHURCH moved the adoption of the committee's proposals for altering the structure of the Eucharistic Office which would make it approximate more closely the Mass service in the Prayer Book of 1549. The DEAN OF CANTERBURY, speaking against the proposals in a passionate vein, said if the Eucharistic vestments had not been sanctioned, he would have been prepared to acquiesce in these proposals, but no concession had been made to Evangelicals. To go on in this way was "a certain stage towards civil war in the Church, and meant its national ruin." The DEAN OF WELLS described the proposed change as "a return to the order of the simplest and most evangelical prayer in the world—the Canon of the Mass." The committee's recommendations were agreed to by 79 votes to eight. The committee's recommendation as to the question to deacons in the Ordination Service was amended so as to read as follows:

"Do you unfeignedly believe that the canonical Scriptures of the Old and New Testament are the record of God's revelation of Himself given through men inspired by the Holy Spirit, and that they are able to make wise unto salvation through faith in Christ Jesus?"

Convocation was prorogued until May. I must defer my report of the business before the Northern Convocation, as well as before the Houses of Laymen, until my next letter.

The present stage of the Kikuyu case seems to be one of some controversy between the Bishop of Zanzibar and the Archbishop of Canterbury. Further communications have passed between them, which have been published in the *Times*. The Archbishop does not think that the Bishop's rejoinder to his reply affects in any way his decision as to the course he proposes to follow. In conclusion, the Archbishop writes:

"I think you know me well enough to feel assured that nothing would have given me greater satisfaction than a prospect that agreement, whether in whole or in part, between the Bishops concerned was, on reasonable lines, attainable by their own independent action. If this can still be secured, no one will rejoice more thankfully than I. But in any case, I should not regard myself as relieved from the responsibility I have undertaken of securing, in the way I have publicly announced, a full and official consideration of the large questions which are at issue."

The Bishop, in dealing with the Archbishop's surrejoinder, observes that only two points require his answer or, indeed justify any comment from him. But on these two points, as here set forth, he begs his Grace's leave to reply:

"(1) You blame my memory for misleading me as to the nature of the minutes shown you by the Bishop of Uganda. I said it was meant for submission to the Church; to which you reply that the Bishop supports you in saying that it was only a memorandum of his conversation with me. To elucidate my view of the matter it is only necessary to quote the Bishop of Uganda's letter to you, under date of February 16th, a sight of which I owe to your Grace's courtesy.". The quotation here given was to the effect that "Uganda" fully agreed that the points contained in the minute ought to be submitted to the Church authorities in England. And to prove that this had always been his own view of the interview, the Bishop of Zanzibar quoted a passage in his rejoinder to the Archbishop's reply, and also one in a private letter to his Grace that he wrote in November last. (2) Concerning the alleged difference between the note presented to the Archbishop and the Bishop's recollection of it. The Bishop had named six points. And he now showed that these were the same in substance as those in the official minute. These were, as the Bishop had warned his Grace, "differences of wording"; and one point had escaped his memory. But as he was writing to one who could lay his hand upon the original document, the Bishop submitted that he did no wrong in sending to his Grace his recollection of the minute with the request that he would verify the wording himself. The Bishop continued as follows: "In con-

(*Continued on page* 698)

WELSH FESTIVAL OBSERVED AT NEW YORK CATHEDRAL

St. David's Society Attends Service on St. David s Day

STARTING THE WORK OF THE PENSION FUND

Woman's Auxiliary Holds Institute at Poughkeepsie

OTHER LATE NEWS OF THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, March 9, 1914

AN interesting service was held in the Cathedral of St. John the Divine on St. David's Day, Sunday, March 1st, under the auspices of the St. David's Society of the State of New York. Shortened Evening Prayer was read by the Rev. Canon Robert Ellis Jones, Chaplain of the Society. A number of Welsh hymns with the modern musical notation of their authentic tunes were printed in the order of service. The singing of these sacred songs left an impression that will long be remembered by all who heard it. The sermon was preached by the Rev. John Williams, rector of Calvary Church, Brooklyn, N. Y., from the text, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His inheritance" (Psalm 33:12). It was a scholarly presentation of the organized Christianity existing in Britain before the mission of St. Augustine, and that this ancient British or Welsh Church was the foundation of Christianity in England. He was glad to observe that in this American Cathedral the statues of St. Alban and St. Columba had been placed in recognition of the origin of the Anglican Church. He alluded to the fact that when the British Bishop met St. Augustine, he refused to give allegiance to the missionary from the Continent, saying that allegiance was due to the Archbishop, St. David. The preacher further referred to Magna Charta and the statutes of Edward I. and Edward III. to show that the British or English Church was regarded by the highest authorities as a particular or national Church. Considerable attention was given by the preacher to the questions of Disestablishment and Disendowment of the Welsh Church. "As a member of the American Church," said he, "I am in favor of disestablishment. Disendowment of the Welsh Church looks suspiciously like confiscation."

The afternoon weather conditions in and about New York were inclement in the extreme, yet about three hundred persons attended this service—a remarkably large number considering the Arctic storm. Dean Grosvenor made an address of welcome to the society and its friends, which was highly appreciated.

The Church Pension Fund

A group of gentlemen, including the resident trustees of the Church Pension Fund, were entertained at luncheon at the Harvard Club on Tuesday, March 3rd, by Bishop Lawrence of Massachusetts. The purpose of the gathering was to discuss informally the rules to be adopted by the Pension Fund. Problems involved by the rules of the fund were carefully considered. In some instances, where technical details were required to be worked out, committees were appointed for their consideration and report. The results of this conference will be extremely helpful to the trustees of the fund when they come to the official adoption of the rules. The conference being an informal one, the decisions of the rules have not been announced publicly.

Present at the conference were: Bishop Lawrence, Bishop Greer, Bishop Israel, Rev. Canon George F. Nelson, D.D., Archdeacon William H. Pott, Rev. Dr. Ernest M. Stires, Rev. Theodore Sedgwick, Rev. Dr. Harry P. Nichols, Rev. Dr. Henry Anstice, Mr. Samuel Mather, Mr. Francis C. Huntington, Mr. Henry Lewis Morris, Mr. George Zabriskie, Mr. John W. Wood, Mr. W. Fellowes Morgan (treasurer of the fund), and Mr. Monell Sayre (secretary of the fund). Regrets were received from the Rev. Alfred J. P. McClure, Mr. Elihu Chauncey, and Mr. George Gordon King, who were prevented from being present by illness. Rev. Dr. William T. Manning had a previous engagement.

The official address of the Church Pension Fund is 55 Wall street, New York City.

Woman's Auxiliary Institute

The senior and junior departments of the Woman's Auxiliary held a three days' Institute in Poughkeepsie on February 18-20. It opened on Wednesday, February 18th, at 11 o'clock with a celebration of the Holy Communion, the celebrant being the Rev. Alexander Cummins, Litt.D., who was assisted by the Ven. Archdeacon Pott. As the Institute was for the purpose of training the officers and leaders it was arranged that there should be four sessions of the mission study classes, four sessions of the manual class for junior leaders, and three conferences for members of the senior department of the Woman's Auxiliary. Miss Delafield led these conferences, Miss Flanders the mission study class on the "Emergency in China" for the members of the Woman's Auxiliary, and Miss Grace Lindley the class for junior leaders. The book used for this class was *Forward March in China*. The story telling method was used. The lesson on manual work was led by Miss Thurston. The diocesan officers who planned and directed the Institute were Miss Delafield and Miss Flanders; president and educational secretary of the Woman's Auxiliary; Miss Alice Lindley, and Miss Thurston, president and treasurer of the Junior Auxiliary.

On Wednesday night there was an illustrated lecture on China given by the Rev. Irvin Goddard. Every day at noon a service of intercession for Missions was said in the church.

On Thursday night there was a missionary mass meeting. The speakers were Bishop Lloyd, the Rev. H. Percy Silver, and the Rev. J. McVicker Haight. The institute closed on Friday with a conference led by Miss Delafield on Coöperation and Unity. It was divided into four parts: Coöperation and unity between the senior and junior department of the Auxiliary, between other societies in the Church, between other parishes, and between other Communions. Under the first division it was felt that the forward movement of the kingdom would be greatly helped were the older women and the girls in each parish to work together.

It was suggested that the women visit the juniors at their meetings to encourage them by their interest. It was also made clear that the juniors appreciate helping the older women, but that they prefer helping in missionary work rather than to act as waitresses at teas and lunches given by the women of the parish, such hardly being missionary work. Under the second topic, it was shown that there exists very little coöperation between the different societies in most parishes. Several delegates confessed that they did not know what some societies of their own parishes were doing and they resolved to visit all such societies as soon as possible. Under the third division it was shown that a closer union between parishes was desirable. Under the division of Coöperation and Unity with other Communions, Miss Delafield spoke of the position the Episcopal Church had taken in suggesting a conference on faith and order, and she suggested that the Auxiliary should do its share in this work. She asked the president of the juniors to speak of the Missionary Educational Movement Conference at Silver Bay. Miss Lindley said that this was one way to break down religious prejudice. The value of the Silver Bay conference was brought out and all were strongly urged to attend these inspiring meetings next July. It was also suggested that fitting persons be sent there to receive special training as leaders of mission study classes, each parish sending one delegate.

The meeting was closed after the adoption of the following motion:

"*Resolved*, It is the sense of this meeting that it will be helpful if the rector of each parish will urge the members of each Confirmation class to undertake some special missionary work."

Furthermore, the members of the Woman's Auxiliary and the junior branches thereof are asked to look after and to take a lively interest in each person belonging to the Confirmation classes.

Confirmation at Hospital

Bishop Greer visited the Willard Hospital for Contagious Diseases, foot of East Sixteenth street, New York, on Wednesday evening, March 4th, and confirmed one of the doctors, presented by the chaplain, the Rev. Frank R. Jones. The chapel, which seats fifty persons, was completely filled with physicians and nurses of the institution. The Bishop made an address on the Creed, the Lord's Prayer, and the Ten Commandments, which he likened to the service of the head, the heart, and the hands, showing that the service of the physician and nurse was like that of the active Christian which demands the service of the whole man, head, heart, and hands.

Chaplain Jones has almost completed ten years of service with the City Missions Society. For four years he was stationed at North Brother Island, before going to another Department of Health hospital. He has presented three doctors, four nurses, and three patients for confirmation. In these public institutions aggressive missionary work is not permitted; our clergy are only permitted to minister to such as ask for the chaplain's services.

Services at Lyric Theater

Under the auspices of Bishop Greer, Archdeacon Hulse being directly in charge, special services on the Sunday evenings in Lent are held in the Lyric theater, Forty-second street, near Broadway, at 8 o'clock. On March 1st, the Rev. J. O. S. Huntington, O.H.C., was the preacher. Although the heavy snow storm was raging and crippling transportation lines of all kinds, there was an attendance of sixty persons. The following roster of special preachers has been announced: March 8th, Rev. Dr. Henry Lubeck; March 15th, Rev. J. Howard Melish; March 22nd, Very Rev. Wilford L. Robbins; March 29th, Rev. Dr. Karl Reiland; April 5th, Archdeacon Hulse. These religious services in the Metropolitan theater are a new feature in the work of Church extension here in New York. They are expressly, though not exclusively, intended for strangers and those without a Church home. Offerings will not be taken up during these services. Those who are interested and desire to con-

tribute towards the expenses are invited to send their offerings to Archdeacon Hulse, who announces that he will be glad to confer with anyone needing the services of a minister, and that he may be found in the Diocesan House, 416 Lafayette street, on Monday and Wednesday mornings at 11 o'clock.

Church and Municipality

At the home of Mrs. Whitelaw Reid, 451 Madison avenue, there will be held on Wednesday, March 18th, a meeting of especial interest and importance to Church people. The subject will be "How the Church can coöperate with the City Department of Correction." Bishop Greer will preside. The first speaker will be Miss Katherine Bement Davis, Ph.D., the city's first woman Commissioner of Corrections. She will be followed by the Rev. Charles P. Tinker, the superintendent of the city mission, whose chaplains are in all the city prisons. Miss Emma L. Adams, secretary of the Church Mission of Help, under whose auspices the meeting is held, will tell of the work of that organization as it is related to the correctional institutions. The Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, and chairman of the finance committee of the Church Mission of Help, will emphasize the new opportunity for the Church to broaden and strengthen the work among "prisoners and captives."

The meeting will begin promptly at 3 o'clock and close at 4: 15. Cards of admission may be obtained by sending stamped and addressed envelope to 37 East Twenty-eighth street, the office of the Church Mission of Help.

CANTERBURY CONVOCATION IN SESSION

(*Continued from page 696*)

clusion let me say to your Grace that so far from hoping to reach an agreement with my brother Bishops without your intervention, I came home, at your call, to confer with you and others; and that I did not leave Africa until I had cabled your Grace that I could only come on condition that the conference arranged was official and provincial. For this, or any kind of conference, I am still waiting."

The Bishop of Zanzibar preached on Sunday at All Saints', Margaret street. He took for his subject the three theological virtues of faith, hope, and charity. J. G. HALL.

THE BURDENED APOSTLE

By C. H. WETHERBE

WE may believe that St. Paul was not in the habit of looking on the dark and dismal side of things. He carried about with him a happy and hopeful spirit. He looked with full confidence toward the coming triumph of the glorious Kingdom of Christ. And yet there were times when his great heart was burdened with sorrow and pain, as he thought of the spiritual condition of his countrymen. In his letter to the Church at Rome, he says: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Ghost, that I have great sorrow and unceasing pain in my heart." Meditate upon the latter part of that quotation, and try to think how much the words must have meant to the great-hearted apostle. Think of the sore suffering which he endured. And what was the occasion of it? He gives it by saying that he had great concern for the salvation of the Jews, his brethren according to the flesh. It would appear that they had been misjudging his motives in regard to his zeal for their conversion to the Christian faith. They seem to have thought that he was making a selfish onslaught upon their religion. They despised him for trying to disturb them in their satisfaction with the religion of their fathers. But they did not understand the sincere apostle. They did not get his viewpoint. They were not in a condition to enter into it. They were blinded by their religion, just as St. Paul was before his conversion to Christianity. He could appreciate their condition, but they could not appreciate his own. He could sympathize with their state of mind, but they were unable to sympathize with his state of mind. Hence the apostle deeply pitied those blind ones. He greatly grieved over their lost state. He lamented over their continued rejection of the Lord who came to redeem them from the bondage of sin, and the slavery of a dead formalism. Why should he have been so greatly burdened, if they were already safe in the Father's fold? They were still outside of that fold, exposed to imminent and awful peril, and the apostle yearned for their eternal salvation.

FEW THINGS are more touching in the Gospels than our Lord Jesus Christ coming back time after time to His human friends and finding them asleep: He was in His worst distress, He was amazed, overwhelmed, 'sorrowful even unto death.' He wanted His friends: 'Couldest thou not watch with me one hour'? He, the leader, the comforter, the sustainer, wanted comfort Himself; but He could not find it, His friends failed Him, and He had to fight it out alone. —*The Bishop of London.*

CROWDED LENTEN SERVICES IN PHILADELPHIA

Similar Reports from Roman Catholics and Lutherans

DEATH OF PROFESSOR E. J. HOUSTON

The Living Church News Bureau
Philadelphia, March 9, 1914

THE Lenten spirit prevails to an extent beyond the usual even in Philadelphia. The noon-day services are attracting large numbers of people of all religious opinions. Those at the Garrick Theatre are attended by a very large and devout audience. The theatre is in the midst of a large shopping centre, and many of the employees of the shops attend. It has been found necessary to limit the first floor to men only, the attendance has become so great. In addition to the services of our Church, the Roman Catholics and Lutherans are having daily noon-day services. It is reported that St. John the Evangelist's (Roman) Church has been compelled to have an overflow service in the basement. Dr. Frey, Professor in Mount Airy School has been the preacher at the Lutheran services and is reported as having made a deep impression upon his audiences. The entire city is feeling the influences of these meetings.

Death of Professor Houston

The Church and the city has again met with a sad loss in the death of Professor E. J. Houston. For some years Professor Houston was an active member of the Church of the Saviour, West Philadelphia. While there he was also instrumental in starting the Sunday school of the Church of the Holy Comforter. While engaged in teaching in the Central High School, and afterward as an engineer of prominence, he still devoted much time and thought to the work of the Church. His special interest was in work among boys. In the Church he was deeply interested in them. He gave liberally of his time, thought and means for their uplift. He believed in the boy and held that with half a chance he could be made a useful man. He was willing to offer the chance, and did so. He was actively connected with the Y. M. C. A. for thirty years. He was a potent factor in the Boys' Brigade, the National Swimming Association, the Philadelphia Association for Work with Boys, and he organized the Boys' Brotherhood, which has spread to many clubs. Professor Houston has written many books for boys. He once said: "I am trying to write boys' books of such a nature that by reading them, instead of being unfitted for study, they will be fitted with a desire to know more concerning those subjects which are treated in the book."

Special Prizes Awarded

The Philadelphia Divinity School has a prize which was offered by old St. Peter's Church for the best reading of the Bible and the services of the Church. This prize is open to any undergraduate in good standing. St. Peter's Church offers this prize in recognition of the services of the Very Rev. William M. Groton, D.D., Dean of the Philadelphia School, who had charge of the parish for nine months after the resignation of Dr. Nelson. This year the prize was divided and the service in connection with the award was held Thursday afternoon in the chapel. Mr. John W. Twelves received the highest mark and the sum of twenty dollars. Ten dollars each were received by Messrs. Granville Taylor, Joseph H. Smith, and William H. Boswell. The first three men are members of the middle class, and the last a member of the senior class.

Anniversary of a Priest

The Rev. John A. Goodfellow celebrated his forty-second anniversary as rector of the Church of the Good Shepherd, Kensington, on the First Sunday in Lent. At the service in the evening he preached upon "The Dignity of the Priesthood." Mr. Goodfellow has done a marvellous work. During his rectorship he has baptized 2,243 persons, presented for Confirmation 1,141, married 804 couples, and buried 1,623 persons. He has completed during the past year a fine stone parish house costing about $30,000. This completes a group of stone buildings which are a credit to the Church in the diocese. Mr. Goodfellow is Dean of the Convocation of North Philadelphia, and secretary of the Free and Open Church Association.

BROOKLYN CHURCH BURNED

A NEW YORK dispatch of March 10th, received just as THE LIVING CHURCH goes to press, tells of the partial destruction by fire of St. Luke's Church, Brooklyn, with an estimated loss of $400,000, including the organ valued at $75,000. No information is given as to insurance. St. Luke's was one of the finest church edifices in Brooklyn, and is situated on Clinton avenue near Fulton street. The rector is the Rev. H. C. Swentzel, D.D.

TO SAVE TRINITY CHURCH, CHICAGO

City is Rallying to Support of the Historic Parish

GOOD ATTENDANCE AT NOON-DAY LENTEN SERVICES

Parochial Mission Completed at Woodlawn

OTHER LATE NEWS OF THE LAKE METROPOLIS

The Living Church News Bureau
Chicago, March 9, 1914

THE crisis in the affairs of Trinity Church still continues to be an absorbing topic in Chicago, not only in Church circles, but also to a remarkable extent in the columns of the daily papers. Mr. James O'Donnell Bennett, the well-known dramatic critic of the *Record-Herald,* devoted some two columns, commencing on the front page, the other morning, to an eloquent appeal to all Chicago to help increase Trinity's endowment fund, and thus to anchor the fine old church where it now stands and has stood for so many useful years. The unprecedented social service which the parish house of Trinity is now offering to its large and widely-recruited clientage (some 1,600 each weekday being the usual attendance at the numerous gatherings, luncheons, clubs, etc., in this large parish house), has been warmly commended by all these newspapers. The possibility of merging the parish with St. Chrysostom's, on the north side, retaining Trinity's name, and applying the proceeds of the proposed sale of Trinity's property to the erection of new buildings and to an endowment fund, has also been widely discussed. Parallel with all this public discussion of Trinity's crisis, the utmost effort is being made by the friends and members of the parish to raise the endowment fund to the indispensable minimum of $100,000, which must be in hand at once to finance the parish for the new fiscal year commencing April 1st. An enthusiastic meeting of the parishioners, attended by some two hundred, was held on Wednesday evening, March 4th, and the endowment fund as a result rose to over $75,000, though some of this is in pledges conditionally given. One offer of $1,000 a year for the next three years, for expenses, was made by a new parishioner, which practically brings the endowment, at least for the next three years, to over $95,000. It is now felt that there is a strong possibility that the necessary funds for the coming fiscal year will be forthcoming, and that the necessity of considering even the possibility of removal and of sale is to be postponed for at least another year. During that time, should the events of the next few days warrant the continuance of the parish as it now is, the effort to bring up the endowment fund to $200,000, or to a larger figure than the minimum of $100,000, would be steadily pushed. Many prayers are being offered all over the diocese, asking that Trinity may not be forced to abandon its historic site.

REV. J. J. STEFFENS
Rector-elect of St. Alban's Church, Chicago

[See Chicago Letter, THE LIVING CHURCH, March 7.]

There seems to be no question but that the location of the Majestic Theatre is more favorable for large noon-day attendance during Lent than was found possible at the old location selected in previous years for these important gatherings. The present auditorium is much larger than that used in recent Lents, and the congregations are also considerably larger than those of last year. The Rev. Dr. Faber of Detroit, held the attention of these hundreds of noon-day worshippers all through last week, with the exception of Saturday, on which day the Rev. F. R. Godolphin was in charge of the service. This week Father Field, S.S.J.E., has charge of these noon-day services, having completed the parochial Mission at Christ Church, Woodlawn.

Lenten Noon-day Services

This Mission lasted ten days, and Father Field was assisted by Dean White, of Grand Rapids, Mich., who conducted the children's services and gave the children's instructions throughout the entire Mission. Much spiritual benefit has accrued to the members of Christ Church parish, as well as to other people of Woodlawn, from this carefully-planned Mission. The Rev. Charles H. Young, rector, will have the Mission followed up by a series of special Sunday evening services, the sermons for the most part to be preached by visiting priests from parts of Chicago. Father Field will commence his Mission at Calvary Church, March 17th.

Mission at Christ Church

The Round Table of the Chicago clergy was addressed on Monday, March 2nd, by the Rev. Irwin S. Tucker, whose theme was "The Duty of the Church in the Present Social Crisis." As the new editor of the *Christian Socialist* the speaker gave a message of great earnestness, not specifically urging Socialism upon the clergy, but clearly setting forth the need of a Social Gospel, and the price at which it might be undertaken in some quarters. The data which he gave, from the Labor papers, of outrages perpetrated by strike-breakers in several recent strikes of large dimensions, in various parts of the country, were quite new to those of the clergy who are not in touch with the literature of social advance. He specially emphasized the importance of the Church's responsibility and opportunity in the midst of the present unrest and upheavals, and said that our leadership, as a group of Christians, in these great matters, was an obligation which we ought to face with courage and with trust. The large attendance in this crowded and busy season evidenced the deep spirit of earnestness with which many of the Chicago clergy face their people and their times, in connection with this portion of their duty. The Rev. I. S. Tucker spoke at the Trinity Church civic meeting, on the evening of the First Sunday in Lent. He will spend his Sunday evenings at Grace Church, Chicago, taking charge of the Service-Forum, after May 1st, at which date the Rev. B. I. Bell, who has accepted the call to become the Dean of the Fond du Lac Cathedral, will leave Chicago for his new work.

Chicago Clergy Round Table

Epiphany parish, under the leadership of the Rev. Herbert W. Prince, is widening its work steadily. There are now three well-organized choirs, the regular choir of men and boys, besides the Sunday school choir of 25, and an excellent chorus of young women. This last-named choir sings at the Lenten evening services in the church. The combined choirs lately sang a festival service on a Sunday evening, the chorus completely filling the choir-stalls of the spacious chancel. The work of installing electric lights is being pressed, and the women's societies of the parish have undertaken to defray the expense. The "Tuesday afternoon club" is studying Missions this Lent, the subject being "China." Miss Helen Norris is the leader of the class.

Work of Epiphany Parish

The parishioners of St. Michael and All Angels', Berwyn (the Rev. W. A. Gustin, rector), have just enlarged the chancel of their parish church, thus making room for a vested choir of 25 men and boys. The arrangements are to be completed by Palm Sunday, and will considerably enlarge the seating capacity of the building.

Improvements at Berwyn

The contract for the next stage in the erection of St. Luke's Church, Evanston, has been let, and the work on the cut stone has been in progress for some weeks. On April 21st the workmen are to begin to tear out the temporary roof. The contract calls for an expenditure of $83,800, and there is now on hand some $30,000 in cash and pledges towards this sum. The vestry have made arrangements for a loan of $60,000, which debt will be steadily reduced by the maturing of many building fund pledges. Since last fall, cash and pledges amounting to $11,000 have been received for the fund. There are now on hand some $16.000 in building fund certificates not yet due, which will be applied to reduce the debt of $60,000 as fast as they fall due. During the last nine years, this parish has put $110,000 into its new buildings, besides contributing handsomely to all missionary apportionments and to many other extra-parochial objects. Mr. G. P. Hoover is the chairman of the Special Finance Committee, and Mr. J. S. Winn, the junior warden of the parish, is chairman of the Building Committee.

St. Luke's Church Progressing

Some time ago two friends of the G. F. S. in this diocese offered $400 each towards the erection of a much needed annex to Holiday House at Glenn, Mich., if the society would raise a like amount by May 1, 1914. It was found that a chapel could be added to the building for $400 or $500 more, and the members and associates determined to raise the full amount needed, with the result that the contract for the erection of the building has been let: the work to be commenced as soon as the weather permits and the building to be finished by the latter part of June. The plan was the gift and the last work of the Church architect, Mr. John Sutcliffe, whose daughter is a working associate in the G. F. S.

G. F. S. Holiday House

The united missionary work of the G. F. S. during Lent is for Christ School, Arden, N. C., of which Mrs. Wetmore is the Principal.

On a recent Sunday afternoon Miss Frances Sibley of Detroit, vice-president of the G. F. S. in the Fifth Province, gave a most interesting and instructive illustrated lecture to the members of the Chicago branches in Trinity parish house, the subject being "The Philippines," and the work being done among the native girls by the G. F. S., or under its influence. There is a steady growth of the G. F. S. in this diocese. Branches have been organized recently in St. Paul's Church, De Kalb, and in the Church of the Holy Communion, Maywood. Candidates' classes have been formed in St. Andrew's branch, Chicago, and in Calvary Church, Batavia, the

latter being the youngest branch, under the care of Mrs. Moore, the wife of the rector. Twenty-four little girls were admitted to the candidates' class in St. James' branch on a recent Monday evening.

Tribute to Rev. C. H. Young

One of the most beautiful personal tributes ever received by a Chicago priest came to the Rev. Charles H. Young, lately, from the large number of people who are members of other parishes than his own, and who have been receiving spiritual counsel from time to time under his guidance. The tribute was a gift of a very handsome set of Eucharistic vestments. Some of these friends gave jewels which have been placed upon the vestments, some gave gold which was melted and used, some gave rare old lace, some did designing of the patterns, some did actual work, and others procured the materials out of which the vestments were made. The combined result of their loving gifts and labors is as beautiful and perfect as skill can make them. One very interesting feature is that of the two ambers in the centre of the Stole crosses, which are 400 years old or more, and have belonged to the reigning family of China. They were sold at the time of the rebellion to an American woman, who brought them to the "World in Chicago," where they were secured for these vestments. The thought that an ornament which had been used for so many generations to adorn a heathen ruler should now be worn in the service of the King of Kings put an emphasis upon the work of foreign missions.

February Meeting of W. A.

The February meeting of the diocesan branch of the Woman's Auxiliary was an unusually large and successful one. There were some 200 delegates present, representing 52 parish branches. The subject was "The Junior Department," and the programme included an allegorical play, given by 16 children from Grace Church, Hinsdale, under the direction of their rector, the Rev. E. H. Merriman, and entitled *The Gift of Self*. The second part of the programme was a "Model Annual Meeting" of the Little Helpers—a branch of the Juniors formed in St. Mary's Home for Girls—the address to these children being given by the Rev. F. G. Budlong. The offering of the morning ($27) was given to the work at St. Mary's, Shanghai.

Guilds Hold Joint Meeting

The two St. Hilda's guilds of Churchwomen organized in the University of Chicago and in Northwestern University at Evanston, held a joint meeting—their first effort of this kind—at the Church Club rooms, early in February, the occasion being a reception to Miss Helen Hendricks of the University of Chicago—a member of St. Paul's parish, Kenwood—who started the next day for Wuchang, China, to begin work as a missionary, teaching music in St. Mary's School. Addresses were made by the two directresses of the guilds, as well as by Miss Agnes Hall of the University of Wisconsin, and by Deaconess Goodwin, and Mrs. Greeley. The occasion was a welcome one, and no doubt there will be in future other meetings assembling together these two newly-formed groupings of Churchwomen in our two great universities. The principal address of this meeting was by Deaconess Goodwin, whose theme was "The Ideal Guild." It was a most impressive and stimulating description of the power which such a guild of college women can put forth, during the busy days of undergraduate life.

Quiet Day at St. Andrew's

On Tuesday, March 17th, there will be a Quiet Day for women, arranged by the Daughters of the King, and held at St. Andrew's Church, Washington Boulevard and South Robey street, the meditations to be given by the Rev. E. J. Randall, rector of St. Barnabas' Church. The Holy Eucharist will be celebrated at 10 A. M., and the closing meditation will commence at 3 P. M. There will be four meditations. Luncheon will be served at 1 P. M., for ten cents per plate, to all who will send in their names before the above date, addressing the Rev. F. E. Wilson, rector of St. Andrew's.

On the evening of Thursday, March 5th, a new chapter of the Daughters of the King, with five members and four probationers, was organized at the Church of the Redeemer, Chicago.

TERTIUS.

THE CHURCH OF GOD stands for the type and name of the Kingdom of God. Her law is Brotherhood, her work is Service, or she has no reason to be. She is worth just the service she does and no more. A diocese is worth the good it does. A parish is worth the service it fulfils. The Incarnate God, through His Body the Church, is still among us as One who serves. The spiritual life of some clergy is faint and flickering, some parishes are nigh unto death by dry rot; all because of a vision limited to parochial problems, perplexities, and personalities. If there is one thing which will give priests and parishes more abundant life, if there is one thing that will tend to bring our parishes closer together, and put new courage into Bishops, clergy, and laity to do "team work," it will be aggressive work, in which all are urged to take part. For all the outcasts, for our poor brethren, the sick, the unemployed, the unfortunate, and the criminal, the Lord lived and died, and ever intercedes before the throne. For these He sent His Church, commissioned His apostles to the end of time, and put the law of service as the law supreme. Come, let us "play the game." It is inspiring, invigorating, and so well worth while.—BISHOP SCADDING, in the *Oregon Churchman*.

A PRAYER

Father, I do not pray that Thou wilt spare
Me from the griefs that others bear;
I would not have my pathway bright,
While others toil amid the night;
But I do pray Thee for the art
To comfort others with a heart
That hath partaken of their tears,
And understands their hopes and fears;
A heart, beholding wretchedness,
Sees mirrored there its own distress,
And feels afresh the poignant pain
Of sorrow's tears when shed in vain;
A heart to pity—a heart to bleed
For all who suffer—all in need;
A heart to love "the least of them."
For this I pray, dear God. *Amen.*

MARIE EMMA CROCKETT.

FRAGMENTS

BY FRANCES KIRKLAND

AMID the marvelous plenty of that meal of the five thousand on the mountain the Master's voice gave the frugal command, "Gather up the fragments." He whose hands could bless the fishes and the bread with increase yet protested against waste. Perhaps He was thinking of the hungry hours when His disciples would not have His comforting presence; or He may have wished to show that heaven does not supply sustenance until men have used all their powers; for on most earthly days the loaves are only five and the fishes remain few, lest men become dependent children looking for miracles in place of labor.

What thoughts were in the minds of the twelve men who at their Master's bidding patiently took their baskets and searched the grassy mountainside for fragments? They were ignorant of the future, they obeyed because they loved Him.

There comes in the life of every individual a time when, after great plenty, the fragments of past joys lie scattered over the scene of departed feasts. Only the tender voice of the Master then can summon us to go forth bravely with the basket and gather up the fragments. Rather would we sit, disregarding present possessions, and think of our lost loaves.

"Gather up the fragments" is the divine command given also to inanimate nature. The scientist declares that nothing in the great scheme of the universe is ever truly lost. Matter changes its form, but it does not cease to exist. The water of a pool seems to disappear when the sun beats fiercely upon it. In reality the moisture has merely dried and now is carried by the surrounding air. The leaves and grasses of a dead summer add richness to the soil that in another season it may bring forth more abundantly. The ancient rocks of the mountains once served as the floor of the sea while the earth was in the making. Uses and forms may change but no smallest particle of star dust or green growth is ever lost.

Many people who are frugal in caring for their earthly possessions are most wasteful of their spiritual blessings. The broad food baskets hold few fragments instead of the many they were made to contain. Some have cast the baskets entirely aside; as they cannot have a loaf they do not care to gather crusts.

It is not always easy to gather the fragments. They do not lie near us, they are scattered over the steep mountainside. We must go outside the circle of our every day life and into the lives of others before we may find the fragments. When we enter into the joy or pain of another, we live over our own dead experiences, we are nourished by these fragments of experience. Only the givers may be the gatherers, only the twelve were allowed to gather up the fragments; the twelve who had earlier served the multitude.

Many multitudes are yet fed with blessings by the hands of those who stand near the Master, and to those who serve the many will come as of old the gift of the fragments, to sustain them in the days which pass without a miracle.

YOU MAY never have more than three or four friends in the course of your life; your entire confidence is their right. But to give it to many—is not that to betray your real friends?—*Balzac.*

ALTHOUGH a friend may remain faithful in misfortune, yet none but the very best and loftiest will remain faithful to us after our errors and our sins.—*F. W. Farrar.*

Twelfth Annual Conference of New England Student Churchmen

SOME events take place so quietly that the world is not conscious of them. Unostentatiously, but effectively, they influence life. Such an occurrence has taken place yearly in college-dotted New England.

There are twenty-three collegiate centres where Churchmen receive training for life. What shall be their part in the life of the Church? So, thirteen years ago, pondered a devoted layman possessed of vision.

The annual conference for New England Student Churchmen is the result. The New England Department delegates the direction to the following committee: Bishop Perry of Rhode Island, Mr. Robert H. Gardiner, the Rev. Sherrard Billings, the Rev. G. W. Davenport, Dean K. C. M. Sills, and the Rev. John T. Dallas.

> ". . . In the college community . . . varied critical influences are at work. There is the meeting place of many . . . testing . . . influences. There, also, due to removal of earlier guiding influences and normal restraints, it is difficult to induce all Church college men to maintain loyally parish responsibility. . . ."

A letter of appeal phrased thus the advisability of a conference for deliberation on the problems of Church work. By correspondence the names of some two thousand undergraduate communicants were ascertained and circularized. The result was a gathering of seventy-five men at Amherst, Mass., February 20th to 22nd. Men came from as far as the University of Vermont and Bowdoin, and from Yale, Harvard, Williams, Dartmouth, and Brown, as well as from the two local institutions, Amherst College and the Massachusetts Agricultural College, which hospitably and adequately entertained the conference, under the direction of the Rev. Ellis Bishop, rector of Grace Church. Two weeks before, Grace House had been opened as the parish house, and, with its attractive and cosy interior, gave an ideal place of meeting.

CONFERENCE OF NEW ENGLAND CHURCH COLLEGE STUDENTS
Amherst College, February 20-22

The delegates gathered for supper in Hitchcock Hall Friday evening, after which Bishop Perry spoke of the purpose of the conference, and of the growing development of student interest in the project. (While the programme was carried out at Grace House, no small part of the sessions was the after-dinner-and-supper addresses as the men sat about the tables before adjourning.) The conference received a royal welcome from President Alexander Meiklejohn, who spoke of the relation of the college to the Church. The Bishop of Western Massachusetts followed, relating the Church to the college. Mr. Bishop, speaking for the parish, bade the conference welcome. Before adjourning for the evening the conference sent a telegram of grateful remembrance to Mr. Robert H. Gardiner, the father of the conference, who, though announced as a speaker, was not able to attend.

The conference devoted Saturday to college reports. The delegates presented reports indicative of vital interest among the many institutions in the life and work of the Church. Varied and changing aspects of the work were noted, among which one might cite salient features: weekly conferences on the Church and its work; corporate communions every month; weekly meetings in fraternity houses; coöperation in Sunday school and choir service; five lay readers sent to surrounding needy parishes; Bible and Mission Study classes; the maintenance of a separate mission nearby, etc., etc. But greater than detailed activities was the recital of a developing Church spirit in every college centre that augurs the continued progress of the Church Militant among the institutions of higher learning. It was clear from this group of intense student representative of the New England collegiate world, that the Church was claiming her own in increasing measure. And the most convincing earnest of this triumphal march is not a catalogue of interests and activities, but a declaration of a spirit that believes in the Church's history and present vitality—and consequently in its future.

That the Church has a world, and not a section of a country, to conquer, was evidenced at Saturday afternoon's addresses and discussions on missions. The Rev. G. W. Davenport and Mr. Cecil H. Smith, Harvard '15, made addresses on "The Missionary Opportunity" and "The Student Volunteer Convention." Thus the Church gave her word of challenge to American Christianity to-day. The Rev. Paul Micou outlined an ideal of student religious activity.

Mr. William Appleton Lawrence of the Episcopal Theological School spoke on "The Call of the Ministry to the College Man," and Dr. Talcott Williams talked of the motives that should actuate the choice of vocation. The closing session was an open meeting at which Dr. Williams spoke on "Preparation and Service," placing before his hearers with mature judgment that what the life about us needs is the possession of an inner life before the task of the world's redemption can be attempted; and the danger of unilluminated philanthropy. Sir Galahad had *within* the qualification that enabled him to find

> "My strength is as the strength of ten
> Because my heart is pure."

The Church's supreme gift to college men, as to all her children, is not a spirit of organization or a challenge to work, but an inner gift of power from Him who is Life.

The Bishop of Western Massachusetts led the minds of the conference to the Living Christ who yet abides within as the Holy Grail of our search. And linking his address of preparation to Tennyson's poem, and that to the Sacramental gift of the Church, brought strong men to the *ultima veritas* of our faith: "Here, O Lord, I see Thee face to face."

And Sunday morning the conference met at corporate Communion with Bishop Davies as celebrant. It was strikingly fitting that this should be the day of prayer for students, and intercessions and thanksgivings were not forgotten that students everywhere, especially in the Orient, should seek after Him if haply they might find Him. Bishop Davies preached the annual sermon in Grace Church, while the Rev. M. H. Birckhead preached in Amherst College chapel.

Concerning methods of concerted coöperation between home parishes and college parishes a committee was re-authorized to request the Bishops of the Church to assist by requesting all the clergy to urge prospective students to continue actively to take part in the work of the Church, and to write local clergy of the college parishes whither the students contemplate going.

Such a conference is valuable as a clearing house of methods, a place of discussion of principles, and a time of inspiration. But above all comes that larger inculcation of a spiritual consciousness that is the common property of men who find themselves fellows in an enterprise of promise and scope. In some communities numbers are few, results seem meagre, and activity an indefinite matter. But there was no word of the decadence of the Church. These men were too thoughtful for such a moribund thought. Here were strong faith, strong minds, strong wills. And they showed their confidence that the Church Idea is alive and gives evidence that some day it will overcome the world.

A New Experiment in Religious Education

Great Possibilities at Gary, Ind.

By the Rev. LESTER BRADNER, Ph.D.

GARY is one of the unique products of the present age of giant industries, fascinating, vital, prophetic. Only eight years ago Gary was born, in the midst of a sandy waste, yet today some forty thousand inhabitants are there. Gary is a young people's city. The average age is 33. The births number 1,000 per annum.

Gary is the fortunate possessor of a constructive educationalist as Superintendent of Public Schools. William Wirt, whose name has become famous in connection with the "Gary School Idea," is not a faddist, but an educator, whose eyes are fixed on the growing life of a city child and not on a round of formal studies called education. His position may be judged from facts like these: one school building is made to house two schools by a system of rotating classes, so that 800 children are comfortably provided for in a building accommodating 400. Each child finds in his school, not merely a place to study and recite from books, but also, first, a place to play and secure physical training, second, a place to learn to do real work in various vocational lines; and third, an auditorium where, by lectures, recitals, dramatizations, stereopticons, etc., general culture and command of life are given. The four departments are obtained at only double the cost of the first. By doubling the attendance the full efficiency of teachers is obtained, and the customary per capita cost of education reduced one half. Night schools are a feature in Gary. There are more grown men attending evening classes than there are boys in the public schools during the day.

The principle on which Mr. Wirt is working is that the school should control a far larger share of the child's waking hours and then distribute them among the agencies which will do him most good. Controlling more hours enables the school to make such a distribution as will get the maximum efficiency out of any institution for child welfare. For instance, instead of clogging the children's room in the public library by a flood of children during the hour after school lets out, groups of children are sent from hour to hour all day in succession, each group getting the maximum attention from the library leaders, and the maximum benefit from the visit.

Among these child welfare agencies, Mr. Wirt gives high place to the churches. He is as ready to distribute children in groups to the churches for religious instruction as he is to send them to libraries. As no public funds are involved in such a distribution, and as the instruction in religion is not given in the public schools, no laws governing secular education are broken. Mr. Wirt merely offers to send the children of any congregation, provided the parent gives written consent, to their respective places of worship during a certain hour, from one day a week, up to six days per week (for the Gary schools run on Saturdays), according to the capacity of each pastor to carry on instruction. The public school makes no demands upon the pastors for any specific standard of instruction. It proposes no tests of work done in the churches. It gives no credit for such work. There is merely the tacit assumption that the pastors will be sufficiently in earnest to use the time profitably. The educational opportunity is given, and the responsibility left with the religious authorities.

How will our own parish in Gary meet this responsibility? It was to find an answer to this question that the writer, commissioned by the General Board of Religious Education on the one hand, and personally invited on the other by the rector in Gary, spent four days on the spot.

Here was the greatest opportunity for religious education that the Church has ever been given in this country, offered in a young community teeming with new life, yet strangely enough occurring in a diocese where by force of circumstances our Church was weak and struggling.

In Gary, however, we were, by happy exception, the first on the ground, and we have the additional advantages of a competent, earnest, and self-sacrificing rector, the Rev. Wm. N. Wyckoff, who faces the new demand with a deep appreciation of its significance, and a vigorous determination to win success.

The new proposition came from the Superintendent of Schools in November last. It was made to the ministerial association in Gary. Each pastor made his own decision as to coöperation. In due time work was begun by several. At present the Congregational minister is teaching about 25 children, the English Lutheran minister about 30, the United Presbyterian about 35, each one hour per week. The Servian and Croatian Roman priests are also handling groups of their own, having no parochial schools, while the orthodox Jews are giving 60 children each six hours of instruction per week. The Methodists are awaiting action on the part of their educational board, which is expected to send a man into the field at a salary of $1,500 to give entire time to the work. The Presbyterians, Baptists, and Disciples have not as yet commenced instruction. All the teaching now under way is done by the pastors themselves.

Our rector is at present teaching about 45 children, all under the high school age, in three groups, giving each group two hours instruction per week. There is a prospect that the total number of children could be increased to 75 or even 100, including a high school group. The G. B. R. E. has prepared for him a special curriculum, outlining the work for each grade, with suggestions of text books, etc.

But the task is too great to be successfully accomplished by the rector alone without assistance. An expert teacher must be found immediately, who could not only assist in the actual instruction, but become a leader in the life of the young people of the parish, and also be in charge of Sunday schools in the fast growing outskirts of the city. It is beyond the financial power of the parish to bear this added burden themselves. They are already involved in parish debts. Even the provision of the needed equipment for this week-day instruction will tax them. The diocese has manifested its interest, and at a recent meeting of its Bishop and clergy, has pledged a certain amount of money toward the expenses of a teacher. This amount, however, is far from the sum needed.

The whole matter is entirely beyond mere local importance. The experiment is one which, if successful, may easily become a precedent widely followed. If so, the advantage to the Church would be inestimable. If the experiment fails because of poor results, the opportunity of a generation, yes, of a century almost, would be lost. The honor, the educational repute, the resourceful energy of the Church, are at stake.

If a suitable teacher can be supplied, 100 children can be given five hours a week apiece in religious instruction grade by grade, according to the most approved method. What results could be won for the Church in Gary, what value such an experiment thoroughly tried would have for the Church at large, is beyond description here.

The General Board of Religious Education is ready to receive and apply funds for this specific purpose from any who are interested. It is also ready to enter into correspondence with any young man or woman (though preferably the former) who has had experience in religious teaching, and whose circumstances might make it possible to receive an appointment for work in Gary at a merely nominal renumeration. Here is a unique opportunity to make the life of a teacher an exceptional gift to the Church.

IN CHRIST all men are brethren. The phrase has become a commonplace before its meaning has been grasped. For our relation one to another does not depend on any remote descent; it is not perilled by any possible discovery as to the origin or the antiquity of man; it is not bound by the conditions of outward life; it is not measured by the course of days and years; it is not closed by death. The brotherhood of men seen in Christ is a question not of genealogy but of being. It rests upon the present and abiding Fatherhood of God, who in His Sin has taken our common nature to Himself.—*Bishop Westcott.*

THE love of man to woman is a thing common and of course, and at first partakes more of instinct and passion than of choice; but true friendship between man and man is infinite and immortal.—*Plato.*

The Catholicity of the Whole

A Protest Against Partisanship in the Church

By the Rev. JOHN H. EGAR, D.D.

JUST before Christmas, being in the Church bookstore looking at the display of Christmas cards and things, I picked up a very pretty little book bearing the title, *In Praise of Legend,* which I found so attractive that I made it a Christmas present to myself. It is a simple and popular account of legends as literature, having, like the fairy tales, their place among things beautiful and loveable—flowers in the garden of the imagination adorning the domain of the temple of solid and sober Truth. I want to quote from this little book something that is scarcely a "legend," but rather a parable that visualizes a great and important lesson, which perhaps we may be more ready to learn now than we were before the last General Convention:

"There is in legend-land a people living in a world which is divided into three countries, Cerulia, Rubia, and Flavia. Parsee-like, they worship the Sun. None could see the Sun itself, but each worshipped thro' the peculiar color seen as thro' a prism by each—blue, red, or yellow. Each believed its own color to be the only color of the Deity:

"Cerulians see all things blue;
Thro' red the Rubians all view;
While Flavians indeed declare
There's naught but yellow in the air.

"Each country holds that none can approach the Sun—

"Except along the path of light
Which each declares alone is right,

"And so each despises the other. . . . So they live their lives, each tenacious of its own creed, and all full of contempt for those who differ with them. At length one day a sage appears among them and tries to put them right. He tells them:

. . . "The Light
Which after death will meet their sight
Will not be yellow, blue, or red,
But white and glorious instead,
A pure and everlasting blaze
Of beautiful, love-blended rays.

"The lesson is that Truth is only seen through prisms by the unit. Not until each sees the truth as seen by the whole will each grasp the fact that its own color is only one hue in it, and must blend with the other colors before it can be called The Truth. Each has its own quota to contribute, and each will see more as it tries to see thro' the eyes of all. It is only the whole Church that can see the whole Truth."

Now that is a lesson I would like to enlarge upon, if the editor will give me room. "It is only the whole Church that can see the whole truth." Let us for the present apply that to our own communion.

It does not follow, because we as individuals with our imperfections and our prejudices cannot see the whole truth as the whole Church does, that therefore we must be split up into sections; one of which sees nothing but blue, another nothing but red, and the other nothing but yellow. If we group ourselves into parties it will doubtless be our misfortune to become just so color-blind; but if we keep the unity of the Spirit in the bond of peace, then the Church may reflect on us the white light of Catholic Truth so tempered to our capacities that we may at least receive it, in St. Paul's phrase, "as in a mirror dimly," but yet truly.

It is sometimes dwelt upon with satisfaction as a credit to the Church, that, notwithstanding our differences, when we assemble as a whole—in General Convention, for example—there is that spirit of charity in the corporate mind that we are in no danger of disruption because of them. Let us hope that that is true; that Christian gentlemen meeting together have the grace to act as gentlemen. But I want a firmer ground than that for the assurance of the Church's power of resisting divisions. I have faith to believe that it is just this, which I have called "The Catholicity of the Whole" which keeps us together; and what I want to assert is (to go back to our legend), that the red, the blue, and the yellow of the three schools of thought in the Church are equally necessary and blend equally in the white light which illuminates the Church with the full glory of the Catholic Faith.

Let us begin with the dogmatic certainties of the Athanasian Creed:

"That we worship one God in Trinity and Trinity in Unity; neither confounding the Persons nor dividing the Substance.

"That we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man."

Let us think—really think—upon the tremendous and awful contents of these two simple sentences: the reality of the Being of God the Father, of God the Son Incarnate, of God the Holy Ghost, and say, each for himself, Can the finite human mind of any individual person grasp in its fulness the infinite reach of this transcendent revelation? The finite mind cannot, because it is finite. The most that we can do is to embrace such portion of the truth as our finite minds can contain, and worship and adore before the ineffable mystery of the whole in simple faith.

God the Father. Eternally the Father. So absolutely the Father that He cannot be otherwise than the Father—not merely of all created things, but the Father before all creation—of His Eternal Son. So universally the Father that His Fatherly relation extends from the Uncreated to the created in one universal, all-powerful love. Can a finite mind comprehend that? I write it down as others may, but reach to the length and breadth and depth and height of it? No!

God the Son. "Begotten of the Father before all worlds." Eternal with the Father before the world began. By whom and for whom the Father made the world. Who can penetrate the mystery of that eternal communion of Fatherhood and Sonship? Not I, nor you.

God the Holy Ghost. Proceeding from the Father and the Son. The infinite Fountain of life and love flowing forth from the Father to the Son, returning in full tide from the Son to the Father, proceeding from the Father and the Son in creative power upon the world to give life and energy to all that is. Can the finite mind comprehend the smallest detail of that eternal going forth of the Holy Spirit of God?

God the Father, God the Son, God the Holy Ghost: Three Persons, One God. Can the finite mind grasp the infinite mystery of the Divine Trinity?

God the Son Incarnate. The mystery of the Incarnation. Let me look out on the starry heavens on a cloudless Christmas Eve, and say to myself the well-known words: "God of God, Light of Light, Very God of Very God; Begotten, not made; Being of one substance with the Father; By whom all things were made." And then, let me drop my eyes to earth and call up the vision of a Mother and a Child in a cave at Bethlehem, and go on: "Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man." And let me try to realize that! I believe, but I cannot fathom it.

That is our faith. There we must begin. Thither we come, in our finiteness, our weakness, our ignorance, our sin, to worship and adore before a mystery so stupendous and unfathomable. But, thank God, not the infinite chill and darkness of a fathomless abyss, but the glowing splendor of a Light unapproachable, of a Living God, "whom no man hath seen or can see," but whose rays are tempered to our capacities in the revelation of a Son of Man who translates for us that ineffable glory into the rainbow hues of "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost."

Now when men try earnestly and sincerely to realize their faith in God and to live by it, it is inevitable that they should look at the great system of truth from the standpoint of their own needs, aspirations, and experiences, and, finding satisfaction in some element of the truth more than in others, make that the foreground, so to speak, of their religious vision, and permit other truth equally important in itself to recede into the background. It seems to me that we all do this; that indeed it is the condition of sincerity and earnestness that we, with our finite minds, must do this; that, just as in mundane affairs the intellectual variety and efficiency of the whole human race is wrought out by different minds specializing in science, and applying themselves to different problems, and the devotion of one to one task and another to another makes up the efficiency of the whole, so it is in our spiritual life; and that the sum-total of the thought of all true Christian men,

evolved from their individual experiences in their varied conditions of character and environment—partial as it must be in the individual mind—is nearer the ultimate truth than the thought of any individual or limited group of individuals, however holy in conduct, or lofty in intellect they may be.

Now of this total sum of Christian thought there are three lines of direction which may be accepted as dominant, and around which may be grouped all diversities of Christian experience. They are: (1) thought concerning God the Father and His relation to the world and man; (2) thought concerning God the Son Incarnate, and His relation to the world and man; and (3) thought concerning God the Holy Ghost and His relation to the world and man. The Catholic Faith is the sum of these three in one perfect sphere of infinite truth. But the finite mind cannot comprehend that infinite and perfect truth in its immense totality. It is of the mercy of God that the approach to it of which the sincere and humble mind is capable is accepted as faith when it worketh by love. Under the light of divine revelation tempered to our capacity, and aided by the mysterious force that we call "the grace of God," we correlate to our condition and its necessities, the vision of Truth; we view it, as it were, from a spiritual standpoint where there is a foreground and a background, and each from where he stands gets a different perspective of so much as he is able to see.

One type of mind finds its spiritual inspiration in the thought of the Fatherhood of God. The man of this type beholds in thought the Divine Being who puts an infinite love at the centre of the created universe; he views all things and all events as the manifestation of the divine love, and to that love he responds with his whole soul as a son to his Father. In this he is not unorthodox. He believes truly in God the Son, and in God the Holy Spirit. He accepts the whole Christian faith; but he does not feel so intensely the redemptive work of Christ, nor the life-giving power of the Holy Spirit, as he does the loving-kindness of the Divine Fatherhood. In this he lives his spiritual life; the other he realizes less perfectly. He finds the joy of his salvation, the springs of his conscious religious life in the faith in God the Father.

The man of another type of mind finds in his experience of life another point of view. He sees the fact of sin. He is conscious of sin in himself; he sees sin around him as a cause of separation from the love of the Father. He sees that sin separates man from God, and man from man. He sees the world gone wrong because man loves not his fellow-man. He has heard of One who came down from heaven to be a Sacrifice for the sin of the world—to be the Restorer, the Unifier, the Reconciliation of a world which as reunited shall be the Church of the Living God. His soul goes out with the intensity of its faith to the Incarnate God the Son. He sees that in becoming man, the Son bridged over the gulf of separation between man and God, and that in participation of the life of the Son made man, man is again united with his fellows in a divine union, as the mystical Body of Christ. In this light he sees the meaning of the Church with its Sacramental System. He sees our Lord Jesus Christ as our Prophet, Priest, and King. He sees man redeemed, regenerated, receiving in Baptism the life of Christ, offering, in union with the one great Sacrifice of the Cross, himself a living sacrifice to God, fed in Holy Communion with the spiritual food of His Body and Blood, and having access to God for pardon and peace through the ministry of reconciliation. Here, then, is the intensity of his faith; here is the foreground of his vision of the Unseen, and less intense in his consciousness, and less compelling in his life, is the body of truth which centres in the Father and the Holy Ghost.

The man of a third type of mind finds the springs of his spiritual life in the contemplation of the office and work of God the Holy Spirit. He notes how, throughout all Holy Scripture, from the first chapter of Genesis, where we are told that "the Spirit of God moved upon the face of the water" to the last chapter of the Apocalypse, where the final message of Divine revelation to the soul of man is, "And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him come, and take of the water of life freely"; how, throughout all Holy Scripture, the activity of the Holy Spirit is shown in all the work of creation and in every act of communion between God and man; how He spake by the Prophets, how He was the agent in the Incarnation, how He descended upon the Son of Man at His Baptism; how He was breathed into the Apostles to fit them for their office, how on the Day of Pentecost the disciples "were all filled with the Holy Ghost," how He is the inspiration of the written word, how He is the source of all "gifts" that empower man to be the minister to his brother man, and of all "grace" that works conversion and sanctification in the individual Christian soul; how He stirs it up to bring forth "the fruits of the Spirit" in the Christian life, and fills it with the faith that overcomes the world, and the hope which reacheth to that within the veil, and the love that never faileth. The type of mind that realizes this, finding in it that which appeals to him more vividly than other truth (not denying that other truth), sets the thought of God the Holy Spirit in the foreground of his system, and finds in the divine influence upon his own soul the stay and support of his religious life.

In what is written above, I have endeavored to set forth briefly as well as I can, in all humility, the way in which, in verified experience, the truths of the faith in the Blessed Trinity take hold of the finite mind, and give it support and satisfaction in its endeavor to lead the higher life. Now is it not true, when we can get away from the miserable misunderstandings, the not unintentional misrepresentations, the prejudices we cherish, the controversies we indulge in, and the reasons we invent for standing off from one another—is it not true that deep down underneath all these, there is the fact that the vital principle of each of the three schools—I will not call them parties—of each of the three schools of thought in the Church is one of these three methods of intellectually apprehending the revelation of the work of God in the salvation of the human race?

Each school is founded upon a primary and vital truth. Each school clings to that truth as realized in experience with an intensity that is all too little for its infinite reality. Why should it be impossible for us all to see that the differences between us are only in the perspective as seen from the standpoints at which we gaze upon the very self-same body of truth, that is too great to be seen in its fulness by our finite minds, and that the more we can learn from and agree with each other, the nearer we shall come to the beatific vision of the whole, the absolute truth? Or, to come back to the figure with which we started, the more we can live in love and unity with one another, the sooner we shall find that the blue, the red, and the yellow rays that are filtered into us through the prisms of our own minds unite in the white splendor of the unity of the Triune God. So that the faith in the Fatherhood of God of the Broad Churchman, and the realization by the High Churchman of the Sacramental Life of the Incarnate Son in the one body of the Church, and the sense felt by the Low Churchman of the pervading presence and sustaining grace of the Holy Spirit granted to every believing soul, are simply three portions of Catholic Truth, each necessary to the others; and that the synthesis of them all in the unity of the Spirit and the bond of peace will give each of us the fullest comprehension of the One Catholic Faith of the One Catholic Church of Christ.

Our blessed Saviour, sitting on the mountain side, and looking on the scene before Him, said to His disciples: "Consider the lilies of the field, how they grow." An English poet, not being in the Holy Land, obeyed that injunction by considering the daisies of an English meadow. With the liberty taken of altering one word, this is the thought evolved:

"I saw this people as a field of flowers,
Each grown at such a price,
The sum of unimaginable powers
Did no more than suffice.

"A thousand single central daisies they,
A thousand of the one;
For each th' entire monopoly of day,
For each the whole of the unclouded sun."

A BLIND GIRL, SINGING

Alone within the crowded room she stands
Her eyes upon the eyes she may not see.
No notes to bind her latent melody
Are in her softly patient, waiting hands.

Sweetly as rising lark she lifts her voice
And carols clear of hope and love and May.
For her no lowering, snow-filled sky hangs gray;
With seeing heart she bids the world rejoice.

Into the winter room she brings the spring!
Before her sightless eyes the buds unfold;
The road runs glowing with forsythia gold—
Yet: "Hush!" they murmur, "hear the blind girl sing!"

THEODORA BATES COGSWELL.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

A CHRISTIAN COMMONWEALTH IN GEORGIA

A CHRISTIAN Commonwealth was organized in 1896, in Muskogee county, Ga., by forty people, mostly from the southern states. A college professor, a civil engineer, an editor, and the pastor of an institutional church were the leaders. They determined to open their doors freely to all who would come, confident that a hearty welcome to their brotherhood, and to all the privileges of their association would soon put a new purpose and spirit of life even into the tramp and loafer. They wanted no narrow or limited brotherhood. They bought an old plantation, at a price far beyond its value, on which they were able to make but a one-fourth payment. They had not sufficient means to lay in a three months' supply of food, and many months elapsed before they could hope to get returns from their planting. Yet they invited, and received, families from all parts of the country, most of whom came absolutely empty-handed, and very few of whom added much to the financial strength of the colony. As the editor of *The Social Gospel*, the organ of the community, expressed it, "The colonists were kept sensibly dependent on heaven-sent supplies."

The first year all engaged in manual labor—farming, gardening, grubbing, building, fencing, preparing fuel, logging, milling, carpentering, orchard and nursery work, etc.

The society was not incorporated until November 14, 1899. Its constitution adopted under its charter reads in part as follows:

"Article 2: Object. The Christian Commonwealth is a society whose purpose is to obey the teachings of Jesus Christ in all matters of life and labor and in the use of property. The society is incorporated to establish a community of people on a coöperative basis, with a purpose of demonstrating to the world the practicability and desirability of Christian coöperation as the best method of earning a livelihood, of developing nobility of character, and promoting all the ends of a true Christian civilization."

Writing in September, 1899, the editor of *The Social Gospel* said:

"The Christian Commonwealth lives, and grows, and is increasing in spiritual power and material equipment. Loaded down with the poor, and with almost nothing in hand, by most self-denying economy and the hard labor of the people, the Commonwealth has made slow but steady economic growth."

Yet one year later the whole property was in the hands of a receiver and the colony disbanded. The creditors, however, were paid, it is stated, in full, which indicates that the colonists must have made something more than a living, and that lack of business management or want of harmony must have been a factor in the breaking up. The spirit of brotherhood did not share the fate of the colony so far as the prime movers were concerned. Two of the leaders published for a while *The Social Gospel* at South Jamesport, N. Y., and others *Social Ideals* at Elgin, Ill., though these publications did not endure.

I am informed that this is the community referred to by Florence Converse in her novel, *The Children of Light.*

SOCIAL INSURANCE

Social insurance is a question to which the Joint Commission on Social Service is giving considerable attention. A preliminary report on the subject was presented at a recent meeting by Mrs. Mary K. Simcovitch, of Greenwich House, in the course of which she said: "I find two sources of information, (1) *The Survey*, which is from now on to give considerable attention to the matter, with Mr. Rubinow, author of the new book entitled *Social Insurance*, as special correspondent. (2) The special committee of the American Association of Labor Legislation entitled the committee on social insurance, of which Mr. E. T. Devine is chairman."

This latter committee wrote a report on the operation of the new compensation laws at the recent meeting in Washington. It is to be printed in the proceedings, but not separately. On the suggestion of Mrs. Simcovitch, Mr. Andrews, secretary of the A. A. L. L., will take up the possibility of issuing a small pamphlet embodying this material which could be used by us. The committee of the A. A. L. L. expects to employ a special secretary this year and to engage in active propagandist work in various states where social insurance legislation is pending.

The American branch of the international congress on social insurance held a conference in Chicago last spring.

The work of the Joint Commission, in the opinion of its chairman, should be, first, to keep in close touch with these three agencies; and, second, to popularize and spread the material available from these sources. Pending the more complete organization of the sub-committee, and the presentation of a formal report, the Commission endorsed the principles of social insurance as a tried method of abolishing poverty, and declared its intention to work in harmony with the agencies above mentioned. To this end it empowered the sub-committee to publish appropriate material for distribution, and to appear before legislatures where social legislation is pending, on behalf of the principle involved, and where it is wise to endorse the particular legislation sought for. This report, and its recommendations, will be submitted to all the diocesan social service commissions.

HOW LARGE IS A "LOAF" OF BREAD?

Not only the number of loaves of bread but their weight must be furnished City Manager Ashburner, of Springfield, Ohio, every day, by the terms of an order he issued recently. Many profess to see in this simple order a "pebble that may become a mountain as soon as the manager and the commission has time to attend to its growth." In many cities the size of a loaf of bread is governed by a city ordinance, and in view of the order to weigh it at the city prison, and the other advanced steps taken by the new manager, many believe that a similar ordinance may be enacted by the new commission in Springfield. The weighing of all produce sold in the city in wagon load lots is also to be more closely supervised in future, by the weighmaster who secures his position, by competitive bidding, under the direction of the city manager.

Public and promiscuous dance halls are, in the opinion of the Social Service Commission of the diocese of Central New York, detrimental to the moral health of the community, and should be discountenanced by every loyal Churchman, and the commission believes that, as substitutes to these, every effort should be made by the rectors of churches in our larger towns, to see that provision is made for the meeting and amusement of the youth of both sexes, under the immediate supervision of the Church, the municipality, or other responsible agency.

Not long since one of the directors of a municipal organization, in discussing the municipal situation in Washington, was quoted as saying that although he knew nothing of the needs of the District in a governmental way (not having studied the question there to any extent), with the information already in the hands of his bureau, he declared it should be comparatively easy to conduct a comprehensive survey of the District government to find out just what, if anything, is wrong, with a view to correcting all mistakes.

The Social Service Commission of the diocese of Albany is coöperating with the state health department in giving lectures on sex hygiene. The commission is somewhat handicapped in its work, however, by the fact that the members live at widely scattered points.

School luncheons were being served, ten years ago, in two elementary schools. To-day they are being served in the schools of over seventy cities in the United States.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

COMMUNICATING THE UNCONFIRMED

To the Editor of The Living Church:

I WONDER if those who propose to admit the unconfirmed to the Holy Communion have carefully weighed the proposition.

If in Confirmation, by the laying on of the Bishop's hands with prayer, a gift of the Holy Spirit is bestowed upon baptized penitents, why should it be termed imposing harsh conditions to refuse to communicate the unconfirmed? That is, those who, having the opportunity, decline to be confirmed. They refuse Confirmation, either because they do not believe grace is conferred therein, or because they deny the need of grace; or, it may be, because indifferent to the blessing promised.

Are such persons proper recipients of the Holy Communion? Do they discern the Lord's Body in that sacrament?

We are taught that the sacrament of the Body and Blood of Christ is a divine and comfortable thing to those who receive it worthily, and a dangerous thing to those who will presume to receive it unworthily. Should we not, therefore, give all diligence to instruct the unconfirmed in the sacramental system, and especially about the laying on of hands, one of the first principles of the doctrine of Christ, rather than to teach them, by word or act, that Confirmation is an indifferent rite not to be imposed upon those who do not happen to be members of "this Church"?

Long Beach, Cal., February 28, 1914. M. M. Benton.

LABOR AND THE COPPER STRIKE

To the Editor of The Living Church:

I WISH to congratulate The Living Church on its courageous stand (as it must have been courageous to take), as to organized or union labor, and that phase of our industrial-social life of to-day. Your editorial of February 21st, was sound, conservative, and scientific.

It was during the great coal strike under the leadership of John Mitchell that I grasped the fundamental fact that organized labor is simply trustified labor—to see that capitalists were not reproached by the Church's representatives for trustifying capital, while working men were condemned for trustifying labor. I have heard brother clergymen roundly condemn unions for limiting the output of labor by shorter hours, or regulating piece work. But I have yet to hear them berate a manufacturer for limiting production, or denounce a corporation for suppressing a patentable discovery, or killing a rival industry it could not control. Mitchell, in the coal strike, simply formed a labor-business combination of all the available labor for mining. The more intelligent English and Welsh labor, and the lesser intelligent labor of the Slavonic and Latin, were all brought into the labor trust. Having formed his trust he said to the mine owners, "Pay us our price, or we will not sell you our goods." This is practically the principle of the Western Federation of Miners, and all labor unions; no different in principle than a combine in stocks, bonds, mines, mills, or factory.

It is puzzling to me why Bishops, clergymen, and good laymen of the Church, arise to denounce labor unions, yet have no word to say as to capital combines. It is failure to grasp this principle of equity that led so many Church people in discussing labor situations, to make mistakes and get criticized by labor. In many respects labor leaders are more intelligent than Church leaders, in the subjects they have specialized in.

Some Socialists account and explain everything by "economic determinism"; but the subject in hand is more than this; man's soul is involved. For it cannot be denied that labor has a soul, or souls, whether corporations have or not. The Church press and pulpit must take an attitude consonant with twentieth century thought and conditions. They will be compelled to do so eventually. Ethics change with changing conditions.

Now, I see my brethren gasp, and rise as one man to take issue with me—but let me illustrate. Time was when it was perfectly moral for a Bishop of the Church to own slaves; now it would be regarded as highly immoral. Thus the moral theology of the Church has undergone a change. Just so with the present economic conditions that affect morals. They will eventually thrust upon the Church the necessity of readjusting its moral theology. This later readjustment is why the Church has always been the last to espouse a scientific, economic, or moral change in society. She waits until the change is established, before readjusting her code of moral behavior. I do not say whether the Church has been wise or unwise in this. But I think I am right in the deduction.

The Church press, not being committed to established moral theology, can and must take an advanced position, and assume a more scientific basis in discussing the present-day situations in the industrial affairs of society. This The Living Church has done in a most splendid manner. For myself I am proud to see it, am glad and thankful. It has broken the conservatism of the Church papers of the past twelve years; I believe it is the very pioneer in this regard. Others must follow. (Rev.) A. L. Byron Curtis.

New York, February 28, 1914.

FROUDE ON THE ANGLICAN CATHOLICS OF THE SIXTEENTH CENTURY

To the Editor of The Living Church:

THE following quotations seem to me of interest as coming from the pen of one who was not only an eminent historian but also as free as possible from prejudice in favor of the Catholic claims of the Church of England.

In his *English Seamen in the Sixteenth Century*, pp. 4-7, J. A. Froude writes:

"It has been said confidently, it has been repeated, I believe, by all modern writers, that the Spanish invasion (of 1588) suspended in England the quarrels of creed, and united Protestants and Roman Catholics in defence of their queen and country. They remind us especially that Lord Howard of Effingham, who was Elizabeth's admiral, was himself a Roman Catholic. But was it so? The Earl of Arundel was a Roman Catholic, and he was in the Tower praying for the success of Medina Sidonia. Lord Howard of Effingham was no more a Roman Catholic than the present Archbishop of Canterbury. He was a Catholic, but an English Catholic. Roman Catholic he could not have been, nor anyone who on that great occasion was found on the side of Elizabeth" (owing to the papal excommunication of Elizabeth). And again: "Among the Anglican Catholics there were a few to whom their country was as dear as their creed—a few who were beginning to see that under the Act of Uniformity Catholic doctrine might be taught and Catholic ritual practised; who adhered to the old forms of religion, but did not believe that obedience to the Pope was a necessary part of them. One of these was Lord Howard of Effingham." W. C. Sturgis.

Colorado Springs, March 1, 1914.

WORRY AND ANXIETY

To the Editor of The Living Church:

TO find this sentence the first one after your editorial on "Worry," namely, "That foreign relations of the United States are a *cause for anxiety* can no longer be disguised"—is a rather amusing coincidence! Tell one of the editors for me: "Don't worry."

Sincerely yours,

Franklin Davis.

[He is not worrying; but he confesses to anxiety.—Editor L. C.]

WOMEN IN POLITICS

To the Editor of The Living Church:

I CAME upon your article in your issue of February 28th, "Senator Gore Vindicated." I must raise my voice against your sentence, "It cannot be doubted that the advent of women into politics carries with it, as a by-product, this new peril to the legislator, who must deal with her as a voter and a politician while she may still deal with him as a female." It may be that all of the things which the suffragists hope for have not been realized in the states where women vote, but one thing has been realized and that is that when men and women are thrown together in a business way on the terms of equality, the sex consciousness disappears.

A few years ago a committee was sent to Denver to watch an election, and one of the most important things which they reported to us and the thing upon which they all agreed was that women and men went to the polls and had the air of being wholly unaware that they were two sexes mingling together. The women of Oklahoma have not suffrage. If the woman in this case was guilty, it was not due to her enfranchisement, it was due to the thing which none of us suffragists believe in and which we are urged by anti-suffragists to use, namely, indirect influence.

Very truly yours,

Warren, Ohio, February 27th. Harriet Taylor Upton.

MARRIAGE AND DIVORCE

To the Editor of The Living Church:

THE question of marriage and divorce is the dominant issue of civilization to-day. There are those who say "to abolish divorce is unthinkable." And there are those who believe that the Christian Church is bound to teach the indissolubility of marriage. A senator from Louisiana proposes a constitutional amendment prohibiting absolute divorce, and it is pointed out that no nation seems able to dispense with divorce. There are several corrosive influences at work. This formula is attributed to Socialism: "No family; all state." The feminist movement is considered destructive of home, family, and respect for womanhood. Ecclesiastical claims are made that Church officials are necessary to a valid marriage and the consequent assumption follows of the right to void marriages for canonical reasons. The pseudo-spiritual cant of the novel of the day is: "I have ceased to love and, therefore, there is no longer marriage." Common, vulgar, sordid selfishness prefers pleasure to duty. Marriages between the physically and morally unfit and the laxity and diversity of human marriage and divorce laws may also be mentioned. The Christian Church has been blamed for teaching the indissolubility of marriage, though that seems to be the clear teaching of Christ.

There are, as everyone knows, cases of extreme difficulty and distress to the innocent party when the state allows divorce and remarriage. While the Christian Church is bound to uphold the indissolubility of marriage, it is not bound to oppose lawfully constituted authority. Marriage has an external side and temporal matters are within the sphere of the action of the state. The Church has the right to withhold its blessing from marital relations that it considers contrary to Christ's teachings. But the Church should recognize that legal marital ties, even though ecclesiastically irregular, are clearly to be distinguished from unions that are neither legally nor morally marital.

What is marriage? It is a natural relation regulated but not created by human law, blessed but not created by the Christian Church, begun by mutual consent, but not dissolvable by mutual consent, because, the relation once formed, the parties have assumed obligations to society and to the offspring of the union.

All family-blood relations spring from marriage. Can the marriage relation be reasonably considered less a family-blood relation than the relation of parents and child which is derived from marriage? LEWIS STOCKTON.

Buffalo, March 5th.

YOUNG PEOPLE'S ASSOCIATION

To the Editor of The Living Church:

THE Rev. J. Carlton Ferrier in your issue of February 7th made reference to the A. Y. P. A., the Young People's Association of the Canadian Church. The many inquiries I have received seem to indicate the need for a young people's association embracing both sexes with distinctly American spirit and purpose. On this side of the line the A. Y. P. A. has spread from coast to coast and is a powerful factor in the life of the Church. We will freely give of our experience to any who may ask for it. The manual or handbook has lately been revised and may be had from the undersigned on receipt of 10 cents for a single copy or 25 cents for a half dozen copies. (Rev.) T. B. HOWARD,

Secretary of the Huron Diocesan Committee.

St. John's Rectory, Tillsonburg, Ont.

A LAYMAN'S PROTEST

To the Editor of The Living Church:

LET the fact that I have never before written a line on a religious topic serve as an excuse for addressing you a brief communication. My profession leads me to travel over various parts of the United States and of foreign countries, and I have attended our Church services in many different places. Permit me to register a protest against the way the services are conducted in so many churches in the eastern part of the United States, where I am to be found most of the time.

Recently I attended evening service in a down town church in New York. Now the Prayer Book provides an evening service with which most Church people are quite satisfied; yet in the church in question a printed form was supplied which was not the Prayer Book at all; in fact had no resemblance to it. Then in addition, instead of the well known prayers, some quite novel ones were read, and that in a manner such that I was unable to follow them. Again, in Washington, D. C., Evening Prayer (of the Prayer Book) was cut off at the end of the first lesson, and "Gospel" hymns, somewhat of the "revival" type, were substituted. At another Washington church I had no better luck, for the Prayer Book was respected only as far as the point where the Psalms are read; instead of reading the Psalms, however, the creed was recited (omitting all between); the versicles after the creed as well as the collect for the day were also omitted. Then followed a long sermon—I forget what it was about—with considerable oratorical effect. The last was the benediction, and it was, if possible, the unkindest cut of all, for the familiar lines, "Unto God's gracious mercy and protection," were abbreviated into a shortened form, presumably to suit the views of the rector, or to leave more time for the sermon.

Now we Churchmen take our Church, its ways, customs, and traditions, a great deal more seriously than we do the particular clergyman who happens to officiate at a particular time, and we are not always greatly interested in his ideas as to how the service ought to be revised. As nearly as I can make out, the purpose in altering the services was, first, to make them briefer, and secondly, to make them more "evangelical." With regard to brevity, permit me to remark that it would be very easy to make them so short that people would very logically take the position that there was so little to them that they would not be worth attending. Anyway, if they *have* to be shortened, shorten the sermon, or the long anthem, but respect the rubrics and the customs of the Church. With regard to the evangelical part of it, I earnestly trust that our churches are not to be turned into "revival" centres. While I have a great deal of respect for the Methodist Church, and others similar, if our services are to be made Methodist—I might say extremely Methodist—I do not see that we have any reason to exist as a Church at all.

Just as there are some who would assimilate our Church to Roman Catholicism, others seem to want to make us Methodists, or other like. If I occupied a commanding position, I should like to found an Anglican party, to preserve the customs of the Church, except in so far as altered by competent authority. From one point of view, the fact that we have ways and customs different from others, is precisely the best reason for our existence as a Church. I fancy my party would include some considerable part of the (at least) lay membership, say about ninety-eight per cent. But to return to my theme. I think that when I go into an Episcopal church, I have a right as a member and a supporter of the Church, to hear Episcopal services; and by Episcopal services I mean those found in the Prayer Book without any alterations whatever. Personally, I am absolutely convinced that there is nothing in acute evangelism, or in over-much preaching, or in hymns of the stampede-revival school. The real spiritual uplift comes from the familiar words with many associations, which may be said half mechanically, but which powerfully stimulate the mind to reflection. The vehement sermon, to which the whole service is subordinated, has no place in our Church; the sermon is only a part. It is not the sermon the minister is preaching to us that is doing good, but the silent sermon he is stimulating us to preach to ourselves. His peculiar position as a priest of the Church gives him a right to recall plain duties that we concede to no one else, but the hearer must do the rest, or else it is not done. He cannot be stampeded into righteousness except to his ultimate harm.

If the Prayer Book is to be revised, let the constituted authorities revise it; only I trust that they will not lay violent hands on the well remembered words, or suffer from an obsession of "brevity." The Anglican Communion is one of great traditions, of a great history, and of great men—incomparably more so than any other religious body of the English-speaking race. It is utterly beneath her dignity that she should even convey a hint of imitating some other body. Pending such revision, if such of the clergy as do not care to follow the Prayer Book, would post a notice on the *outside* of the church—"Services in this church not according to the Prayer Book"—they would greatly oblige one layman.

Yours sincerely,

Washington, D. C., March 4th. HERBERT J. BANNING.

PERHAPS you can find room for two Confirmation anecdotes, one of which has a bearing on an existing controversy.

Dr. Jackson Kemper (1789-1870) became Missionary Bishop for Missouri and Indiana in 1835. On one of his journeys he was about to celebrate in a mission church, the clergyman whereof invited members of other religious bodies to unite in the Communion. After this announcement, the Bishop called for a Prayer Book, and found the appropriate rubric, which he read aloud. Then he said, "I wish to say a word to those who have just been invited to join in communion with us. You see what the Church's rule is. Now if any of you accept the invitation, I shall take it that you are willing to be confirmed, and I will confirm you on my next visitation." The result may be imagined.

Now for the second anecdote, which rests on my own knowledge. My esteemed friend "John Henry," the son of the well known Bishop of Vermont, took charge of a parish in a diocese where the Bishop declined to confirm candidates under (I think) the age of 15. He had under his teaching several well instructed young people who had not arrived at that age. So he admitted them to Communion before Confirmation, saying to them: "The obstacle is not in you, but in the Bishop. You are ready to be confirmed, but he is not ready to confirm you." This I had from himself, about thirty years ago. —RICHARD H. THORNTON in *London Church Times.*

YOUR FRIENDSHIP is like the spring in the desert, that never fails; and it is this which makes it impossible not to love you.—*Madame De Staël.*

LITERARY

THE CHRISTIAN RECONSTRUCTION OF MODERN LIFE

The Christian Reconstruction of Modern Life. By Charles Henry Dickinson. The Macmillan Co. $1.50.

Educational Resources of Village and Rural Communities. Edited by Joseph K. Hart, Assistant Professor of Education, University of Washington. The Macmillan Co. $1.00.

Outlines of Education in England. By Cyril Jackson. (Christian Social Union Handbooks.) A. R. Mowbray & Co., Ltd. The Young Churchman Co., American Agents. Price 60 cents; by mail 65 cents.

These three books may be grouped under the heading which is the title of the first, for widely different as they are in character, they all approach that problem by radiating paths; and it must be said frankly that the second and third contribute more surely to the solution of the problem than does the first and more pretentious volume. How eagerly would be welcomed any utterance which really went to the heart of it! But this, Mr. Dickinson does not give. What he does is to lead us through three hundred pages of bewilderingly vague discussion of present tendencies to the conclusion that "Jesus did not teach two Gospels, one personal and the other social. It is not an adequate statement that His Mission has social corollaries or implications, or that we may infer social principles from His life and teachings. His one Gospel is the social Gospel, even as Jesus is the social man and the central energy of the social redemption of the social God." With this we can agree, but it is not a new discovery. Nor, when it is said, are we any clearer as to what the author wants us to do, except that he is sure that the Church, the Creeds, and Christian thought generally are on the wrong track, adhering to "dreary shibboleths" and outraging disciplined minds by "traditionalism." He sweeps aside, in one contemptuous paragraph, the Nicene faith: "All that has been attributed to (Jesus) which is not of His task no longer concerns us: His alleged preëxistence, membership in the Trinity, place in a plan of salvation." Yet he believes Jesus was sinless, calls Him Son of God, and declares that "in His historic humanity abides a divinity greater and closer than in all the creeds"; which reminds us of Mr. Chesterton's remark that there are some persons who "will believe in the Resurrection when they can think of some other name by which to call it." Again he declares that the approach to true wisdom is "the ever deeper learning of the secret of His cross," and that "the identification of salvation with faith in Jesus is the universal confession of Christian experience." Yet this is the same Jesus who is described in an earlier chapter as a "typical Semite," who was "exiled in the Nicene Trinity—and has become priest and victim of a superfluous ceremony of reconciling God to men." In the face of all this, one seeks for some clear statement of what and who Jesus was and is, but seeks in vain. Of course one knows what does lie behind the whole treatment, and out of what founts the author has been drinking; but the point is that in a book which promises "reconstruction" something constructive might be expected. It is not here.

Professor Hart's well-edited collection of papers on the educational resources of village communities stands in refreshing contrast. It is, in the first place, though written by many hands, distinguished by its uniform clarity and vigor of style, and its practical and definite suggestion. The subjects treated are such as "Community Health, Hygiene and Sanitation," and "Moral and Social Deficiencies of the Community"—to select two at random. Qualified and interested experts point out how in the least favorably situated village there lie unsuspected social potencies; and illustrate, from actual experiment and experience, how home, school, library, playground, and church may be made the means of bringing new joy, beauty, and inspiration into its life. The chapter on "The Religious Life of the Community," by the Rev. Christopher C. Thurber, of Hinton, West Virginia, is full of first-hand knowledge and sound common-sense. One notes especially these two utterances, which deserve wide consideration:

"My own experience with local and general governing authorities of the church has been that the one inquiry as to the success of any man's pastorate is: 'Did he build up the Church'?—Not as it should be, 'Did he build up the community, build character, thrift, muscles, and morals'?"

"The failure of country ministers in nearly every instance can be traced to their deserting their posts long before they had had time enough to impress their personality upon the community, and in reality assume leadership—not in a day can they win the trust and love of their followers."

It is interesting to find the English Christian Social Union setting forth as one of its handbooks, a serious and practical treatise on education. If there is one factor more than another that needs to be considered in the Christian reconstruction of modern life it is this; and Mr. Jackson, thoroughly qualified by his experience as Chief Inspector of the Board of Education, has packed into his little book a vast amount of knowledge and good counsel. The immediate concern of the book is with the English school system (of which the account is the most illuminating, in brief compass, that the reviewer has seen), but everyone interested in education, secular or religious—and that ought to mean everyone who prays "Thy Kingdom come"—may find in it helpful suggestion. This entire series of Handbooks under the general editorship of the Rev. Henry Scott Holland, D.D., should be on the book shelf of every parish priest, for his own use and for lending. In at least one parish, several of the volumes have been commended by the rector to his congregation for Lenten reading.

GEO. LYNDE RICHARDSON.

OTHER WORKS ON SOCIOLOGY

IN *Religion in Social Action*, Dr. Graham Taylor gives us the ripened fruit of his long and useful career as a social worker. He answers from the thoughtful Protestant point of view the moving questions: "What is the function of the Church in the political sphere, in that of the family, the neighborhood, in industry? Can the Church meet the demand of the world's growing social consciousness and take the leadership in the work of social amelioration?" The volume, the first formal one from Dr. Taylor's pen, is based on the articles which he wrote in the *Survey* to give point and direction to the work of the 7,000 committee men of the Men and Religion Forward Movement, but much of great value has been added to the original text and some abstracted. In an appreciative foreword Jane Addams says: "In his careful analysis of our varied relationships—in the family, in the neighborhood, in industry, in the city—and the changes they are undergoing through the sheer pressuré upon them of modern economic conditions, Dr. Taylor draws from a wide and varied experience in socialized action. He has for many years been both a clergyman, teaching in a theological school, and a citizen identified with advanced movements making for political and social reform. He sees the need of more religion in all departments of life and he longs for the help of the churches in the various efforts for social amelioration." [New York: Dodd, Mead & Co. $1.25.]

FOR WILLIAM MONROE BALCH'S *Christianity and the Labor Movement* it is claimed that it is the only book, at least in the English language, devoted solely to a general survey of the labor movement in the light of Christian principles. The author's experience of several years as secretary of the Methodist social service organization gives him special qualifications for knowing the main lines of interest and inquiry in popular thought on labor problems, and thus enables him to write, not only for the social expert and the Christian minister, but as well for the average citizen of thoughtful mind and public spirit. [Boston: Sherman, French & Co. $1.00.]

DR. F. STUART CHAPIN'S *An Introduction to the Study of Social Evolution* summarizes the principal laws of biology, physical environment, economics, and psychology as applied to human relations with special reference to the prehistoric period and tribal society. The book is adapted for use as a text in courses in sociology and likewise serves as an introduction to ancient history. [New York: The Century Co. $2.00.]

MONSIGNOR PARKINSON has written an admirable *Primer of Social Science* from the Roman Catholic point of view. It is a most excellent hand book. Truly, as an English writer says, "It's merits are great," for it is clear, comprehensive, and essentially Christian. [London: P. S. King & Son. 2 shillings, net.]

Social Work in Hospitals is the latest volume published by the Survey Associates for the Russell Sage Foundation. It is by Ida M. Cannon, R.M., and is described as "a contribution to progressive medicine." [Charities Publication Co. $1.50.]

PROF. HENRY W. FARNAM, of Yale, has brought together a number of his most interesting and suggestive essays under the caption *The Economic Utilization of History.* [New Haven: Yale University Press. $1.25; postage 10 cents.]

IN THESE DAYS of sex education, Dr. T. W. Galloway's *Biology of Sex* will be found instructive because it aims to answer the question "How." [Boston: D. C. Heath & Co. 75 cents.]

WE CAN all see with what excess of devotion we should have laboured for the fallen, for the ignorant, for the absent, if we had regarded them in the moments of our depression or weariness as children of our Father, inseparable from ourselves. We can all see how our prayers and confessions and thanksgivings would have gained in intensity and meaning if we had felt that the daily record of human sorrows and crimes and labours is not merely a satisfaction of idle curiosity, but a revelation of the movement of a life which reaches every one of us, in its glory, and in its shame.—*Bishop Westcott.*

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

THERE is a very serious, earnest Churchwoman who is seen at every Triennial, working zealously for the Junior department. Twice have we heard her say with prophetic voice and grave features, "The Woman's Auxiliary is too vain-glorious; you are too proud of your United Offering. What, after all, is your United Offering?"

This wholesomely-blunt question falls with a wet-blanket effect upon the ears of women rejoicing over a new and a greater Offering, but after the bloom has rubbed off, the complaisance over the Offering, this prophetic vision, voiced by this woman, has returned to us with great force. And all the more so because of the letter just sent out by our secretary, from the Church Missions House. "Have we robbed Peter to pay Paul"? Have we given to the United Offering to such an extent that our regular systematic work is suffering? Have we made a fad of our United Offering, giving in a mere spirit of emulation, or to break a record? Or, having achieved what we think is a great accomplishment, are we suffering reaction? The great things of life cease to be great if they are to be followed with dereliction from recognized duty. Here are some truths about the present situation:

"Our year began with the joy and eagerness of the Triennial; our numbers, our United Offering, were the largest we have known. The year has continued with renewed and earnest effort for the United Offering of 1916; with such a response to the call of the committee in behalf of St. Mary's, Shanghai, that the land is now assured; with the addition to our staff of a new officer (Miss Tillotson of Ohio), for the educational work of the Auxiliary, and the consequent greater freedom for the Associate Secretary for the upbuilding of the Junior department in the three sections proposed for it at the Triennial." Please follow this carefully, women of the Auxiliary, and comprehend just what an advance this is. Besides this, the box work of the Woman's Auxiliary has gone on its quiet way. "The personal boxes have been almost entirely provided, the calls for Christmas boxes met, and the list for Easter and the Christmas of 1914, are being rapidly packed. So far we can report on gifts of thankfulness and privilege; how about our gifts of duty?" The leaflet then refers us to the *Spirit of Missions*, February number, that we may read there, on page 142, the story of our shortcomings. The parishes and Sunday schools have given more than in the same space of time in the previous year. "It is the Woman's Auxiliary that lacks." What avails us if we give our children a great feast once in a while, if we do not give them their daily food? "An overflowing United Offering, a more abundant giving for St. Mary's, cannot release us from this gift of duty, our honorable share in the Church's gift for the daily welfare and on-going of the Kingdom." Such are the plain, truth-bearing words that confront the Auxiliary at the beginning of Lent, adding even more to our already-planned Lenten duties.

Let us extend the knowledge of the Auxiliary during Lent. We believe, in fact we know, that there are many, many women who, at a distance, like "the ways" of the Church. The whole religious world is full of unsettlement, and in the settling and readjustment a large share will be our portion if we are alert to the opportunity. Ask women to the Auxiliary, to the Lenten service, to your Lenten classes and reading circles. Show them, carefully, for in nothing is care so needed as in matters pertaining to personal religion, how much we have to offer. If then, to this effort, be added our increased gifts made with a real searching of conscience as to what we can "afford," then this Lent should be a better Lent than ever we have known.

THAT THE Institute bids fair to become a popular form of study for all classes of Churchwomen is growing more evident each week. Because of its duration—from two to three days—and from the fact that instructors are usually imported, the Institute sounds an urgent call. The season of Lent will doubtless be used by many parishes in this way.

ON THE first Thursday, Friday and Saturday of Lent, Miss Jane Webber and Miss Elizabeth Thomas of Detroit, who are mission study class lecturers, were at Grace Church, Grand Rapids, Michigan, conducting an institute for the women of St. Mark's and Grace Church parishes. Miss Webber led the Woman's Auxiliary class in "The Emergency in China," and Miss Thomas led the Juniors in "The Immigrant Forces." Both classes were well attended, and the senior class will continue the work under Mrs. Van Vliet, the president of the Auxiliary of Grace Church. The Juniors will continue their book on immigrant subjects under Miss Amy Conger of Grace Church. As a result of this meeting it is planned that three or more girls will go to Lake Geneva next summer. Besides this, the Juniors have decided to do some definite work in considering and helping the immigrant problem. They have formed a hospital committee, two girls visiting the hospitals each week, and carrying something to brighten and cheer the lives of those who are in the wards. Mrs. Trotter of the City Rescue Mission and Miss Gardner of the Social Welfare Society are to be asked to tell the Juniors something of their experience and work.

On the Monday before Ash Wednesday a general parish rally including all the ladies' guilds, met in the guild room for tea. There were about two hundred present, each lady wearing her calling-card and the name and color of her guild. A history of each guild, from its inception to the present time, was given by the various presidents, and the names of the new members who had been added during the month's rally were read.

APPROVED by the Bishop of Salina comes a modest but earnest call for the help of Churchwomen in the building of a little church in Cawker City, Kansas. The Rev. Robert M. Botting, priest in charge, tells us that he has a mission of forty-seven communicants; that his faithful people have kept together without any real place of worship, service being held in a rented upstairs room. These eighteen families are now trying to build a little church, and are giving as abundantly as they can. They will give about $2,000, but this will not be enough. There is a good opportunity now for the Church to make great gains here, and if the vital need of the mission could be realized it is certain that Churchwomen would respond with small sums of money. These Church people of Cawker City, despite their own small means, have grasped the Church's idea of missions: last Easter the little Sunday school of thirty-five teachers and scholars gave more than $50 to the Board of Missions as their Lenten Offering. "Will you give us some help," concludes this letter, "by sending at least a small sum for our building fund and, by praying for God's blessing on our efforts to build here a house to the glory of His name?"

THE TENTH Lenten study class of the Woman's Auxiliary of the city of Indianapolis was opened, as usual, by a Quiet Day on February 27th, conducted by Bishop Francis, the subject being "Temptation." During the simple lunch in the diocesan rooms, served by the Cathedral Auxiliary, the Bishop read Dr. Grenfell's wonderful essay on the Immortality of the Soul. The first meeting of the class on Friday morning, March 6th, was a large one, the women listening with interest to Deaconess Humphreys' narration of the work among the Negroes in New York City, and also to a description of St. Faith's Deaconess House and its special uses. The other four mornings were devoted to the following topics: The Seamen's Institute, Kenyon College, Racine College, Hobart College, St. Stephen's, Annandale, Immigrant Work, Our Greatest Parish, Trinity Church, New York City. The official name of this Lenten plan,

which has been observed for so many years, is "The Churchwoman's Lent."

THE JUNIOR DEPARTMENT of the Auxiliary of Christ Church, Indianapolis, under Mrs. Arthur Boothby, has been reorganized along lines adopted at the Triennial. The Little Helpers have an enrollment of seventeen members, and have just had a formal graduation of three eight-year old members into the Junior section. At an afternoon meeting conducted by the Juniors, an illustrated talk was given by Miss Katharine Boothby from pictures of Japan, colored by herself. The rector, the Rev. J. D. Stanley, then held a brief service, and the three little girls were given the ribbon badge of the Juniors and copies of the Junior prayer. Then followed a pleasant social hour. A branch of the Daughters of the Auxiliary was formed of the former Juniors, the age of fifteen years being decided upon as the suitable one in this case for graduation into the Daughters. There are six lively boys in the Junior society, which necessitates a corps of three, Miss Ranger, Mrs. Voris, and Mrs. Perkins, to furnish entertainment. Miss Evelyn Boothby has charge of the Little Helpers. It is hoped by the Woman's Auxiliary of Christ Church that the charming girls who constitute the Auxiliary Daughters may, in a few years, come into the Woman's Auxiliary in a body. It was announced at the Triennial that, after 1916, the rule for this change should be at the age of twenty-one, but we believe that this is a matter which will have to be determined by conditions. A set of congenial girls is very loath to give up one of its number because she reaches the age of twenty-one. At any rate that is a question for the remote future in Christ Church parish, and we are all highly pleased with the perfecting of the new organization.

But, by the way, what are we going to call these new "Daughters" of ours? Shall it be D. O. A.? Or shall it be A. D.? There is such tremendous aggregation of "Daughters" covering the face of the earth that there is bound to be some puzzlement over initials before the end of the century. Perhaps we had better call them Auxiliary Daughters, and beware of initials.

FROM THAT good little paper, *Temperance*, Miss Hannah K. Graham, editor, we find that Queen Wilhelmina's mamma won't let her touch alcohol in any shape or form, although the Queen lets her husband have an occasional glass. Queen Mary, who is the embodiment of everything a woman ought to be, likes tea, without sugar, better than anything else, while Queen Alexandra, who was always eminently queenly in all she did, offers the following blend which she claims is specially Danish—and which we are perfectly willing to have confined to that land. The Queen takes equal parts of the juice of oranges and peaches, adds to them slices of cucumber, adds a spice of ginger, cools it, and gives it to her friends.

THE CARNIVAL AT NICE

BY THE REV. WM. E. NIES

AT this writing the world-famed Carnival of Nice is in full swing. Of course, no one wants a description of what is practically indescribable, and the main facts connected with these carnivals are fairly well known; so I will mention only some interesting occurrences, and details, and some impressions of an observer for the first time.

"What *is* this carnival anyway, and what does it represent?" This is a question asked by thousands of Americans. An answer will make the whole affair much more interesting. It is a survival of features of the Old Saturnalia, and feasts of Bacchus and of Ceres, blended, revised, and adopted by the Church of the earlier centuries, as the best compromise possible between popular heathen practices, and the ways of the Church. It is held in February, about the time when the feast of Ceres was celebrated. As far as the popular side of the carnival is concerned—and I mean by that the side that most interests the people at large as distinguished from loose revelers and the vicious—its emphatic feature is one adapted from the Saturnalia. In that, there was a period of five days when slaves were free and could regard themselves as men. This feature was taken up as fitting in well with the religion which teaches delivery to captives and the equality, before the Father, of all Christian brethren. During the carnival there are no rich nor poor, and class is for the time to all appearance, forgotten. The revellers are concealed under mask and domino, and one is as good as another. This is so true, that it is one of the leading impressions it leaves on an observer. One would think that, under the circumstances, there would be much objectionable license of dress and behavior, but I can say that during the several hours that I watched the floats and masks go by, and moved about in the Place Massena, the centre of the street revelry, I did not see one *risque* costume, and practically no rowdyism. Everyone seemed to enter into the spirit of the occasion, which was fun, and there was so much natural vent for the animal spirits of the half-grown boys and young men, who might be expected to be a nuisance at such a time, that there was no temptation in that direction.

I do not mean to convey the impression that there are no extremes of dress or behavior, during the carnival, but I do mean to say decidedly that one does not find it on the streets, and among the multitude for whom the carnival is the great event of the year.

The foremost and leading impression of the carnival is its bigness; a great comic poem on a titanic scale. Pegasus, rampant, two stories high, carrying the king of the carnival twelve feet long. Electric lamps are his eyes, and his teeth are sixteen candle power bulbs; all built upon a float over a large touring automobile concealed by drapery. Large money prizes are offered by the carnival committee each year for the best carnival designs for the floats.

The leading fad of the year is in caricature, so the great American tango came in for French treatment in a humorous vein. The next car, therefore, devoted to Madame the Queen of the carnival, represented her eleven feet tall, on the third story of an enormous float, dancing the tango with a twelve foot man—a cowboy. The figures were jointed, and wired and so arranged with springs that the motion of the float as it passed along the streets, made them go through the motions of the tango so nearly, that there was no difference between it and the real thing, as it appears to the eye of an inexperienced cleric.

But enough of the designs. Speaking of the impression of bigness, there were in the procession, beside the three cars of the carnival committee, ten large floats, eleven smaller ones, six cavalcades, seventy groups, with separate designs, on foot, and 1,327 masques. All of the larger floats, on the first and second stories, were filled with dancers, who, when the bands on the floats struck up a tune, set a pace and started two thirds of the street population to dancing.

On the Place Massena, the great square, where the judges' stand is placed, there were certainly not less than 20,000 people, all dancing at the same time to the music of an enormous band. Half of them did not know any steps, but they formed circles, and got along. All classes of people were there, high, low, rich, and poor. All forgot, for the time, their separations, and were one in the spirit of the fun. A staid old Scotch woman said to me afterwards, "I wish we had something like this in the cities of Scotland. It might be that the people would not do so much drinking to keep up their spirits." Perhaps she was right. This is a sketch of but one day of the carnival, but it gives some idea of the rest. The whole lasts twelve days, ending on Shrove Tuesday night.

"I WILL LIFT UP MINE EYES TO THE HILLS FROM WHENCE COMETH MY HELP"

When the hills are white with snow,
When across, the north winds blow,
When the trees all leafless are,
Comes the message from afar.

When the hills are fringed with green,
When returning life is seen,
When the birds come back to sing,
Comes the message from the King.

When the hills are all agleam,
When is heard the silver stream,
When the flowers are passing by,
Comes the message from on High.

When the hills in glory lie,
When their beauty now must die,
When is felt the Power above,
Comes the message, God is Love.

FLORA LEE.

LIFE

Paint thy canvas, sing thy own soul's song,
Build thy house, or right some bitter wrong.
Make a poem—as thy heart shall lead—
But work as unto God, then great thy deed!

ANNAH ROBINSON WATSON.

Church Kalendar

March 1—1st Sunday in Lent.
" 8—2nd Sunday in Lent.
" 15—3rd Sunday in Lent.
" 22—4th Sunday (Mid-Lent) in Lent.
" 25—Annunciation B. V. M.
" 29—5th Sunday (Passion) in Lent.

KALENDAR OF COMING EVENTS

May 1—Consecration of the Rev. William Theodotus Capers to be Bishop Coadjutor of the diocese of West Texas, at St. Mark's Church, San Antonio, Texas.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Miss F. G. Langdon.
Mr. G. B. Burgess (in Fourth Province).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. P. N. Tsu.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Fifth Province).

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WYOMING

Rt. Rev. N. S. Thomas, D.D. Address: Stratford House, 11 East 32nd street, New York City.

Personal Mention

THE REV. WILLIAM M. BEAUCHAMP, D.D., is in temporary charge of St. John's Church, Marcellus, N. Y., diocese of Central New York, which was made vacant by the resignation of the Rev. E. B. Doolittle.

THE REV. WILLIAM R. BUSHBY, assistant at St. John's Church, Georgetown, Md., has accepted the rectorship of St. Philip's Church, Laurel, Md., and began his duties on February 1st.

THE REV. ARTHUR CLEVELAND CLARKE of the diocese of Vermont is *locum tenens* at St. Luke's Church, Utica, until a rector shall be called to succeed the late Rev. Angus M. Porter.

THE REV. EDWARD B. DOOLITTLE, rector of St. John's Church, Marcellus, N. Y., diocese of Central New York, has accepted the rectorship of the Olin Memorial Church at Glen Park, together with the charge of St. Paul's, Brownville, and All Saints', Dexter. He began his new work on the first Sunday in Lent. He will make his home in Brownville.

THE REV. FREDERICK S. EASTMAN, rector of St. Stephen's Church, New Hartford, N. Y., diocese of Central New York, has accepted the call to Grace Church, Carthage, and will assume his new duties on March 23rd.

THE address of the Rev. JOHN H. FERINGA, rector of St. John's Church, Grand Haven, Mich., is 300 Franklin street, Grand Haven, Mich.

UNTIL April 30th the temporary address of the Rev. CHARLES MERCER HALL will be Trinity Church, Bridgeport, Conn.

THE REV. W. J. HAWTHORNE, rector of Trinity Church, Findlay, Ohio, has accepted the rectorship of St. Paul's Church, Hammond, Ind., diocese of Michigan City, and his address is 839 Hohman street.

THE REV. R. H. MCGINNIS, rector of the Church of the Holy Communion, Tacoma, Wash., has been elected president of the Social Service Board of the diocese of Olympia.

THE address of the Rev. WILLIAM C. STURGIS is changed from 1131 North Cascade avenue, to 429 Hagerman Building, Colorado Springs, Colorado.

THE REV. ANNESLEY T. YOUNG has been appointed Archdeacon of the diocese of West Missouri, in succession to the Rev. Edward C. Johnson, and he should be addressed in care of the Diocesan House, Topeka, Kan.

DIED

CONE.—At her home in Bound Brook, N. J., on Sunday, March 1st, in the ninetieth year of her age, CATHERINE TALMAGE CONE, widow of Orson C. Cone, and mother of Rev. William O. Cone of Quincy, Ill.

CORNWALL.—Entered into rest, suddenly, at the rectory, on March 2, 1914, the Rev. NATHANIEL ELLSWORTH CORNWALL, rector of Christ Church, Stratford, Conn.

HURT.—Entered into Life Eternal, early Saturday morning, January 17th, CHARLES STURTIVANT HURT of Richmond, Va.

"Let light perpetual shine upon him."

SCHUTT.—On February 27th, at the home of her only son, John van Allen Schutt, Scottsburg, N. Y., in her seventy-third year, CALPHURNIA, youngest daughter of John van Allen, Esq., widow of Samuel SCHUTT, and aunt of the Rev. W. H. van Allen.

Requiescat in pace.

RETREATS

LONG ISLAND.—At St. Paul's Church, Carroll and Clinton streets, Brooklyn, New York, a retreat for the women of Long Island diocese, to which other women will be admitted, will be given under the auspices of the Holy Name Convent, on Friday, April 3rd, beginning with Mass at 10 A. M. The Rev. Father Napier Whittingham of London, England, will be the Conductor. Applications should be made to the Rev. MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn, New York. Father Whittingham will also conduct a parochial mission at St. Paul's, beginning April 1st, and continuing until Easter. The church may be reached by either Court street trolley from either end of Brooklyn Bridge, or from "Borough Hall" subway station. This trolley stops at Carroll street, one block east from St. Paul's.

MILWAUKEE.—A quiet day for women will be held at All Saints' Cathedral, Milwaukee, on Tuesday, March 17th, beginning with a celebration of the Holy Communion at 8 o'clock, and closing with Evensong at 5 o'clock. Conductor, the Bishop of the diocese. Breakfast and luncheon will be served. The rule of silence will be kept. There will be a collection for expenses. Those desiring one or both meals are requested to notify the SISTERS OF THE HOLY NATIVITY, 228 Juneau avenue, Milwaukee, by Saturday, March 14th.

NEW JERSEY.—A Quiet Day for women will be held at All Saints' Church, Orange, N. J., on Tuesday, March 24th. Conductor, the Rev. J. G. H. Barry, D.D., rector of the Church of Saint Mary the Virgin, New York. Those wishing to attend are requested to apply to Rev. C. M. DUNHAM, 40 Valley street, Orange, N. J.

NEW YORK.—A Day's Retreat for women will be given in Lent, April 4th, at Holy Cross Mission, Avenue C and Fourth streets, New York. Conductor, the Rev. Charles S. Hutchinson. Apply to the Sisters St. John Baptist, Holy Cross House, Avenue C and Fourth streets.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisment inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

DENVER CATHEDRAL: An Assistant needed; musical, unmarried; to have independent charge of Choir boys and the junior congregation. $100 a month, with prospects. Address DEAN HART, Denver, Colo.

POSITIONS WANTED—CLERICAL

MARRIED priest, 33, university graduate, seeks $1,200 and rectory. Highest references, Bishop and present vestry. Eighty confirmed in two years. Address: DOCTOR, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married priest, no family. University graduate. Will be free to accept work after Easter. Address: H. H., care E. S. GORHAM, 37 East 28th street, New York.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST-CHOIRMASTER. Twenty years experience in prominent Eastern parishes with mixed and boys' choirs, desires change. Exceptional references. Inspection of present work invited. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER—Thoroughly capable and experienced man, now engaged with a large parish, desires change. Exceptional testimony to past and present rectors and vestries. Address MUS.DOC.OXON., care LIVING CHURCH, Milwaukee, Wis.

AN educated woman of broad-minded sympathy, self-control, and in good health (middle-aged), seeks responsible position, as matron in institution, or house-manager in private home. "DORSET," care LIVING CHURCH, Milwaukee, Wis.

REFINED N. E. Woman 40, now doing social work, wishes position as secretary, companion, and housekeeper. Unquestionable references. Address: L. B. G., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED kindergarten and primary teacher desires position during summer, as tutoress or entertainer of children. References. Address: M. WADER, 148 Washington street, Geneva, N. Y.

LADY wishes place as companion in exchange for home and small remuneration. Good reader, pleasant personality. Wisconsin or vicinity. Address G, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED TEACHER of defectives will take young child or misunderstood girl in her home. Best references. Address: HELPER, care LIVING CHURCH, Milwaukee, Wis.

A GRADUATE DEACONESS with seven years experience desires position, in school, parish, or neighborhood work. Address "DEACONESS," care LIVING CHURCH, Milwaukee, Wis.

A CATHOLIC PARISH desiring a Deaconess to work therein, may address, giving particulars, FIDELIS, care THE LIVING CHURCH, Milwaukee, Wis.

CHOIRMASTER-ORGANIST. Boy Choir. Sixteen years experience. For details please address "CREDO," care LIVING CHURCH, Milwaukeee, Wis.

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ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

LANE'S "History of the Anglican Church," 225 slides, mostly "Art series" colored, Newton, London. Cost over $300. With lectures C. O. D. $75. Address "APOSTOLIC SUCCESSION," care LIVING CHURCH, Milwaukee, Wis.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

PIPE ORGAN—Hook-Hastings, two-manuals, pedals, tracker action, eleven speaking stops. $400. May 1st, will buy this instrument. Write Mr. CHESTER MIZE, Atchison, Kan.

PIPE ORGAN for sale, six stops, one manual, hand blown, good condition. Address: ST. MARY'S CHURCH, Scarborough, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

FOR RENT—MILWAUKEE

FOR RENT.—A modern, steam heated flat, five rooms, with bath. No. 299 18th street, Milwaukee, Wis.

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ST. ANNA'S. Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

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SEE EUROPE ON A BICYCLE. Fascinating, healthy, inexpensive. Party now organizing. Send for particulars. EDGAR C. THOMPSON, Organist, Hagerstown, Md.

UNUSUAL TRAVEL. SEE PAGE 719

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NOTICES

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for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

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to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address REV. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

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Free Home wanted in the vicinity of New York City for attractive little school girl aged fourteen. Apply CHURCH MISSION OF HELP, 37 East Twenty-eighth street, New York.

THE SOCIETY OF THE NAZARENE

The Society of The Nazarene.—"Must Protestantism Adopt Christian Science?"—The answer to this article is to be found in THE SOCIETY OF THE NAZARENE. A society founded on the belief in our Lord's continued interest in the health of the body as well as the salvation of the soul, the efficacy of prayer, and the virtue derived from the use of the Sacred Name, Jesus of Nazareth. Organized several years ago to overcome the distorted "Christian" idea that all sickness is necessary for chastening and that it is a part of God's will so to visit His people. It aims to deepen the spiritual life and impart strength to body and soul by prayer and intercession. Associate membership open to laymen and women. For pamphlet address Rev. HENRY B. WILSON, Director, St. John's Rectory, Boonton, N. J.

APPEALS

THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. *No salaries paid.*

Contributions may be sent, MR. DUDLEY TYNG UPJOHN, president and treasurer, 8 Bowery, New York City.

NEW BOOKS

BIBLE FOR SUNDAY SCHOOLS

We have just had a Bible bound up for us which we think is the best value for the money we have ever seen. It is a very durable leather effect (and will outwear leather), divinity circuit, polished red edge, Pearl type but very clear and readable. It is pocket size. It is flexible, well bound for real wear, and a very handsome book. Single copies 60 cents postpaid. In quantities of 5 or more copies 48 cents (carriage additional). It is the best book made for Sunday school use. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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Begin early to practise the Easter Carols. We make several different services, which have been used by hundreds of Sunday Schools. They all have the same service, but different hymns and carols with music. They are known as Nos. 61, 63, 71, 81, 85, 87, and 89 of our Leaflet Series. Will send samples free on application. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

LENT CATALOGUE

The Young Churchman Co.'s catalogue for Lent is ready for distribution, and all of the clergy have been supplied. We will gladly send a copy free of charge, to any of the laity who well send a postal card request. It is the largest list of Devotional Books for Lent that we have ever issued.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

BOOKS RECEIVED

[*All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.*]

THE YOUNG CHURCHMAN CO. Milwaukee.

Personality and Womanhood. By R. M. Wills, formerly of Somerville College, Oxford. With a Preface by B. W. Randolph, D.D., Canon of Ely. Price $1.50 net; by mail $1.58.

The Value of Confession. By Selden Peabody Delany, Dean of All Saints' Cathedral, Milwaukee, Wisconsin. Price 60 cents; by mail 64 cents.

COLONIAL DAMES OF ILLINOIS

A Primer of Civics. Designated for the Guidance of the Immigrants. Written by J. J. Zmrhal.

LONGMANS, GREEN & CO. New York.

In Our Lady's Praise. An Anthology. Compiled by E. Hermitage Day, D.D. With a Foreword by the Viscount Halifax. Price 75 cents net; by mail 78 cents.

Some Alternatives to Jesus Christ. A Comparative Study of Faiths in Divine Incarnation. By John Leslie Johnston, M.A. Fellow and Senior Dean of Arts, Magdalen College, late Resident Lecturer in Theology at New College, Oxford. The Layman's Library Series. Price 90 cents net; by mail 97 cents.

What is the Gospel? or Redemption: A Study in the Doctrine of Atonement. By J. G. Simpson, Canon and Precentor of St. Paul's. The Layman's Library Series. Price 90 cents net; by mail 96 cents.

The Faith of the Old Testament. By the Rev. Alexander Nairne, B.D., Professor of Hebrew and Exegesis of the Old Testament at King's College, London. The Layman's Library Series. Price 90 cents net; by mail 96 cents.

The Revival of the Religious Life. By Paul B. Bull, M.A., Priest of the Community of the Resurrection, Mirfield. Price $1.00 net; by mail $1.08.

Men and Matters. By Wilfrid Ward. Price $3.50 net; by mail $3.67.

RENWICK W CROTHERS. New York.

Notes for Meditation on the Beatitudes of the Psalter. By Arthur W. Jenks, D.D., Professor of Church History, General Theological Seminary, New York City.

HARPER & BROTHERS. New York.

A Bishop Among his Flock. By the Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem. Price $1.00 net.

FROM THE AUTHOR.

The Around Town Boys. By Peter Joseph Oeland.

PAUL ELDER & CO. San Francisco.

Some World-Circuit Saunterings. By William Ford Nichols. Price $2.00 net; by mail $2.19.

PAMPHLETS

FROM THE AUTHOR.

Sectarianism. An Address. By Edward Fawcett, Bishop of Quincy.

The Chronology of the Bible. Compiled by A. J. A. Williams, 1913.

AMERICAN CHURCH UNION. 1625 Locust Street, Philadelphia.

Federation or Co-operation? A Reprint of Two Editorials from "The Living Church," December 27th, 1913, and January 3rd, 1914. Mr. F. C. Morehouse, Editor.

SOCIETY OF THE PAULIST BROTHERS

Private Confession Since the Reformation. Being a Historical Catena of Anglican Authorities. Compiled by C. Newell Long, M.A., Assistant Curate of St. Aidan's, Birmingham.

LONGMANS, GREEN, & CO. New York.

Religious Experience and Christian Faith. By Rev. Albert Way, M.A., Pusey Librarian. Pusey House Occasional Papers No. VIII. Price 20 cents net; by mail 21 cents.

YEAR BOOKS

Grace Church in the City of Plainfield, Diocese of New Jersey, Year Book 1914.

THE CHURCH AT WORK

MEMORIAL TO BISHOP DOANE

In St. Mary's Church, North East Harbour, Maine (Rev. Charles Follen Lee, rector), there has been installed a Bishop's chair in memory of the Rt. Rev. William Croswell Doane, D.D., LL.D., Bishop of Albany.

Charles R. Lamb of New York prepared the design, which was executed under his personal supervision. The chair of dark oak, Gothic in design, and in harmony with the other furniture, has in the panel of the back a sexfoil design, in which appears in bas-relief a Bishop's mitre. On each side rises a pinnacle, surmounted by a floriated finial, and at the apex of the central panel is placed a still larger, richly carved finial. Countersunk below the central panel is a brass plate with the inscription: "In Loving and Grateful memory of Rt. Rev. William Croswell Doane, D.D., LL.D., Bishop of Albany, From the Residents of North East Harbour."

Bishop Doane spent most of his summers at North East Harbour, ministering in St. Mary's Church to the congregation, among whom were many summer visitors, and he was a well-known character among the residents of the village, being regarded by them with great affection and respect. It was felt that there could be presented no more fitting memorial than a Bishop's chair which could be used at confirmations, visitations, etc.

DEATH OF REV. R. W. CATLIN

The Rev. Reginald Woodward Catlin, curate of St. Mary's Church, Tuxedo, N. Y., died at his father's residence in Brooklyn, on Monday, March 2nd. He was born on July 4, 1886; was educated in Adelphi Academy, Brooklyn; was graduated from Yale in 1908, and entered the General Theological Seminary. He was ordained deacon in 1912. For one year he was a missionary at Twin Falls, Idaho, and was ordained priest in January 1913. The following June he became curate at Tuxedo parish church, and took charge of the new mission of St. Luke's at Sterlington, N. J. (diocese of Newark).

The funeral was held in the Church of the Incarnation, Brooklyn, on Thursday, March 5th, the Rev. A. W. E. Carrington, rector, officiating. A large number of clergy and parishioners attended. Interment was made in Greenwood cemetery.

BISHOP COADJUTOR OF WEST TEXAS TO BE CONSECRATED

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William Theodotus Capers, Bishop Coadjutor-elect of the diocese of West Texas, as follows: Time, SS. Philip and James' Day, Friday, May 1, 1914; place, St. Mark's Church, San Antonio, Texas; consecrators, the Presiding Bishop, the Bishop of Florida, the Bishop of West Texas; presenters, the Bishop of Mississippi, the Bishop of North Texas; Preacher, the Bishop of Lexington; attending presbyters, Rev. W. B. Capers, Rev. W. P. Witsell; master of ceremonies, Rev. Albert Massey.

NEW DEAN AT FOND DU LAC

The Rev. Bernard Iddings Bell has accepted the call of the Chapter of St. Paul's Cathedral, Fond du Lac, to become Dean of that Cathedral, beginning on SS. Philip and James' Day. There has never been a Dean

REV. BERNARD I. BELL

at Fond du Lac before, the Bishop having heretofore acted in that capacity, and the parochial work has been done by the Canons. In order that a Dean might be called, the Cathedral statutes have been greatly revised, and the powers and duties of all the members of the Chapter carefully defined.

Mr. Bell is a graduate of the University of Chicago, in the class of 1907. He received the degree of S.T.B. after three years work at the Western Theological Seminary, Chicago, in 1910. He was made deacon and advanced to the priesthood, both in 1910, by the Bishop of Chicago. He served his diaconate in Christ Church, Chicago, under the direction of the Rev. Charles Herbert Young. From there he went to Oak Park, a suburb of Chicago, where he established St. Christopher's mission in a newly developing part of that village. In the early autumn of last year he resigned his cure, which had grown to 150 communicants, with a Sunday school of 148 children, to start a Sunday evening forum for the free discussion of social topics in connection with religion in Grace Church, Chicago. This work he turns over upon leaving it to the Rev. Irwin Tucker, for two years director of the forum in St. Mark's Church, New York.

Mr. Bell has been especially known in the Church as the organizer of the American branch of the Church Socialist League, of which he is now the American president. He is also one of the contributing editors of the *Christian Socialist*. While an enthusiastic Socialist, he has always refused to preach any of its tenets, holding that the Gospel of Christ, taken at its face value, is quite revolutionary enough for anybody. He is also somewhat known as a contributor to The Living Church, the *Atlantic Monthly*, and other of the more serious magazines.

DR. RAINSFORD INHIBITED IN TORONTO

It is reported to us from Toronto, in connection with the notice that Dr. Rainsford was to preach at St. James' Church in that city, that before the date of the appointment the deposed priest was inhibited by the Bishop of Toronto, and the engagement was therefore cancelled.

NOTES OF THE AMERICAN CHURCHES IN EUROPE

Both the American and English colonies in Nice were saddened by the death of the Rev. Summerfield E. Snively, M.D., minister in charge of the American Church of the Holy Spirit, Nice, on Sunday, February 8th, as heretofore reported in The Living Church. Dr. Snively was a genial, sunny man, and was exceedingly popular. Funeral services were held in the American church on February 10th, when the church was crowded with mourning friends. His remains were taken to America for interment, accompanied by his son, the Rev. A. de Forest Snively, and his daughter. The vestry passed suitable resolutions. The American church is now in charge of the Rev. William E. Nies, M.A., of the diocese of Long Island.

It is interesting to note that the Rev. E. H. Williams Ashman, recently added to the clerical staff of the American church in Paris, as precentor and choir school master, began his career, both as a clergyman and a musician, in the choir of the same church. He was born in Detroit, Mich.

That the pressure of work in this Church is great can be seen from the fact that one of the assistant ministers, the Rev. H. W. G. Mesny, has been obliged to take a month's vacation in Switzerland during February, to rest after a break-down from overwork, while another assistant minister, the Rev. Isaac Van Winkle, has been taken to the American hospital at Neuilly, seriously ill with bronchitis.

The Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, and Bishop in charge of the American churches in Europe, left New York for the Mediterranean on Febru-

ary 14th, and expects to be in Paris for Holy Week. He will first visit the American churches in Rome, Florence, Nice, Geneva, Lucerne, Dresden, and Munich.

NOTICE is given by the rector and vestry of Holy Trinity Church, Paris, that Holy Trinity Lodge and Hospital have been closed, and that the work is discontinued.

CHURCH COLLECTS USED

THERE WAS lately held at Northwestern University, Evanston, Ill., a series of student conferences conducted by Rev. Dr. Gunsaulus, a very prominent Congregational minister, which was attended at the closing service by some 2,000 people in the First Methodist church, where several professors conducted the service and Dr. Gunsaulus preached. A correspondent states that of eight prayers offered, seven were from the Book of Common Prayer, while the eighth, offered extempore by a professor of Garrett Biblical School, included a petition for the departed.

"Does the world move?" inquires our correspondent.

ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

THE STUDENTS of St. Augustine's School, Raleigh, N. C., have undertaken to raise $750 toward the completion of the girl's dormitory. On Ash Wednesday they turned over to the principal the sum of $450 toward the amount they have agreed to raise, and are quite confident of being able to complete the whole amount.

THE EVOLUTION OF A HOSPITAL IN JAPAN

FOURTEEN YEARS AGO Dr. Rudolf B. Teusler went to Japan to open a little hospital that had been closed for two years. It was absolutely without equipment except a few broken-down beds and some blankets, which were sold for $25. Dr. Teusler says he has always felt sorry for the man who bought them. From this insignificant beginning has come our present St. Luke's Hospital, Tokyo, with its 80 beds, its corps of 30 trained nurses, its staff of 10 Japanese physicians, four of them graduates of the Imperial University, and three foreign doctors, besides a dispensary caring for 150 cases each morning. But this equipment is quite inadequate for the work which St. Luke's is asked to do. Prince Katsura, formerly Premier of Japan, and Baron Goto, have made a gift of $25,000 to develop St. Luke's into a great international hospital. It is proposed to erect an institution of 150 beds, with professors of the Imperial University as its consulting physicians, with a staff of foreign and Japanese doctors. A hospital such as this will not only be effective in promoting international friendship but it will directly aid in extending Christian influence in Japan.

YUKON RIVER CONDITIONS

IN THE March number of the *Spirit of Missions* Archdeacon Stuck calls attention to the critical conditions existing among the natives on the Yukon river. The intrusion of vicious white men in the native villages, where they resort for drunkenness and debauchery, is slowly but surely destroying the native population. Our medical missionary at Fort Yukon has made a gallant stand against these evils and has incurred the enmity of the liquor interests, which are trying to have him removed. Although Dr. Burke's furlough was due last winter he chose to stay at his post and keep up his fight for decency and order. In this he has been ably seconded by his wife and by the Government school teacher, Miss Hannah Breece, who has given him most loyal support and has not shrunk from her share of the dislike and unpopularity which has been a consequence of the stand they have taken for the right.

NOTED ENGLISH PRIEST IN BROOKLYN

FOR SOME YEARS it has been the custom of the rector of St. Paul's Church, Clinton and Carroll streets, Brooklyn, to invite noted English preachers to "Preach the Lent." This year he has secured the Rev. Napier Whittingham of the Basilica of St. Silas the Martyr, Kentish Town, London, for the services at 11 A. M. and 4 P. M. on each Sunday, and also for the Women's Retreat on April

REV. NAPIER WHITTINGHAM

3rd, and the mission, which begins on April 1st and lasts until Easter, during which he will preach every night at 8 P. M. Father Whittingham will also preach the Three Hours on Good Friday.

On Palm Sunday and Good Friday all the ancient services of the Church are carried out at St. Paul's in their fulness and with great solemnity. This year the magnificent new organ will be heard for the first time on Palm Sunday morning, when the Bishop of Quincy will be the special preacher.

Father Whittingham is the son of General Ferdinand Whittingham, C.B., and grandson of General Sir Bamford Whittingham, K.C.B., who fought in the Peninsular War. After being ordained to the priesthood in 1891, he was rector of Duntebourne Abbots, Gloucester, vicar of Evesham, assistant chaplain of the Chapel Royal, Savoy, and acting English chaplain at Sorrento, Madeira, and points in Egypt. Since 1907 he has been working in Kentish Town, London, where he began with a very small church, and after four years of incessant labor built his present church, the Basilica of St. Silas the Martyr, one of the greatest modern parishes of London.

SCHOOL OPENED IN MEXICO

ON JANUARY 31st the new St. Andrew's School for Boys was opened in the little village of Zapopan, a suburb of Guadalajara, Mexico. The buildings are as yet incomplete, but enough has been done to enable the work to be carried on effectively. The reception at the opening of the school was attended by the Mayor of the city and representative people from all the foreign colonies as well as by many native Mexicans. An interesting feature of the day was a visit from the entire commission of Japanese naval officers from the Emperor's ship, *Itzumo*. The fact that these Japanese officers, as well as some of the most distinguished Mexicans of Guadalajara, made a special visit to a comparatively small and obscure American mission school seems fraught with significance of the good will existing toward us. The number of pupils is daily increasing and the work seems to have a most promising future before it. One of the features of the school is farming. All the boys spend a part of the time in practical agriculture, the profits of which will go to defray the expenses of the school.

A CORRECTION

IN THE last issue of THE LIVING CHURCH several mistakes were made in the item concerning the ordination of the Rev. Frank Damrosch, Jr., which occurred at the Cathedral of St. John the Divine in New York City on St. Matthias' Day. Mr. Damrosch was presented by the Rev. Maxwell Ganter, rector-elect of St. Ignatius' Church, New York, and not by the Rev. Canon George William Douglas, as stated. The sermon was preached by the Rev. Canon Charles Winfred Douglas of the Cathedral at Fond du Lac. These priests, together with the Dean of the Cathedral, the Rev. Canon Nelson, and the Rev. Father Nash, joined in the laying on of hands.

DEATH OF REV. J. W. BOYD

THE REV. JOHN WILLIAM BOYD, a clergyman in deacon's orders, died at his residence in Roanoke, Va., on Sunday, February 22nd. Since his confirmation May 8th, 1898, Mr. Boyd has been a member of Christ Church, Roanoke, and before he took orders he was a vestryman and registrar.

He was ordained deacon in Christ Church, Roanoke, by Bishop Randolph, in the winter of 1905. He supplied at Covington in 1905, and at Lexington in 1906, and as his health began to fail, and he could do no more active work, he assisted at Christ Church. The last time he officiated was on July 20th, 1913. He was hopeful, brave, and cheerful until the last. The funeral service was held at the residence in Roanoke on February 24th, conducted by the rectors of St. John's Church and Christ Church, Roanoke.

DR. POTT'S ANNIVERSARY

LAST DECEMBER the Rev. F. L. H. Pott, D.D., celebrated his twenty-fifth anniversary as head of St. John's University, Shanghai. Large numbers of Chinese as well as of President Pott's foreign friends crowded the Assembly Hall to the doors. Dr. Wu Ting Fang, former Chinese minister to the United States, presided, and was accompanied on the platform by Bishop Graves, Admiral Sah, and other notabilities. The alumni of the university had gathered a special Expansion Fund of $10,000 which was presented to Dr. Pott, together with a silver-inscribed model of the college crest. The gift will probably be used toward the erection of a library building. It is hoped that the Church in America will also want to recognize the service which Dr. Pott has rendered. Among the things which must be accomplished in the near future, if the university is to keep the

place it now holds as the leading educational institution in the Orient, are an art building, a large library, a gymnasium, in addition to law, normal, and engineering courses to the departments of the college.

EXPANSION OF WORK IN SHANGHAI

A CABLE has been sent to Bishop Graves authorizing the purchase of land for the new St. Mary's Hall, Shanghai. This message will bring almost equal happiness to the workers in the field and the helpers in the home-land whose labors, pledges, and gifts have made possible the advance. A large part of this money came from a Sunday offering in St. Bartholomew's Church, New York City, amounting to $9,750. This recalls a similar benefaction of St. Bartholomew's Church several years ago, when it gave the choir-school building in Hankow known as St. Bartholomew's House.

HEAVY GALES IN ALASKA

THE REV. A. R. HOARE, our "farthest north" missionary at Point Hope, Alaska, writes of the terrible gales which have swept across from the Arctic Ocean, and the comfort which the new mission house has been. He says: "Our large dory, very heavy, was picked up by the wind, carried through the air, and deposited on the top of the coal pile, six feet high. A canoe, thirty feet long, was carried away altogether; its owner has not seen it since, and a great deal of damage was done, but our house was not injured in the least."

Mr. Hoare has had a request from a government teacher on the Noatak river to visit his school and instruct the natives. He says he hopes to get there this winter, though it is only about 250 miles from his station! Then he expects to visit Icy Cape, 250 miles in the opposite direction, also. In the interim he is training two intelligent native boys whose parents have agreed to turn them over to the mission.

DEATH OF REV. N. E. CORNWALL

THE REV. NATHANIEL ELLSWORTH CORNWALL, who spent forty-four years in the ministry of the Church, passed away quietly on March 2nd, practically in the performance of his duty. He had conducted Sunday services as usual, and on Monday afternoon had read the Burial Office over an old parishioner. Returning from the funeral, Mr. Cornwall retired to his library, remarking that he did not feel well. Later, he was found to have passed through sleep into eternal life.

Mr. Cornwall was born in Fairfield, Conn., August 5, 1842, being one of the ninth generation from William C. Cornwall, a settler of the town of Roxbury, Mass. In 1862 he graduated from Columbia College with the degree of A.B. In 1865 he obtained the degree of A.M. from Trinity College. He then taught in the Stamford high school for a year, when he was chosen principal of the Classical Institute of New York, remaining there until 1882. Meanwhile he had decided to enter the ministry, and was ordained deacon in 1870, and priest in 1871, by Bishop Potter. Combining pastoral with pedagogical work, he ministered at the Church of the Holy Communion, New York; Christ Church, Bay Ridge, L. I., and the Church of St. John the Evangelist, New York. On August 3, 1882, he married Miss Emily Meeker Cady of New York, and soon after took charge of Holy Trinity Church, Harlem. In 1886 he was called to the rectorship of St. Paul's Church, Medina, Ohio; in 1888 to All Saints' Church, Cleveland, Ohio, and in 1892 to the rectorship of Christ Church, Stratford, Conn., where he ministered continuously for nearly twenty-two years. It was his intention to read his resignation this coming Easter Day, as he felt that the parish needed a younger pastor.

Mr. Cornwall was one of the oldest living graduates of Columbia College, and was president of its Connecticut alumni; he was a member of the Connecticut Society, Sons of the American Revolution; a member of the Masonic Order, an authority on Colonial history, and a noted Shakesperean scholar, having added to those studies a pilgrimage to Shakespere's home, and while there was special preacher in the village church.

Mrs. Cornwall survives her husband, who was buried at Stamford, Conn., on Thursday.

MEMORIALS AND GIFTS

A SOLID SILVER private communion service has been presented to the rector of Grace Church, Paducah, Ky., in commemoration of the fifth anniversary of his ordination, and in loving memory of Julia Derby Pilcher.

A DONOR, whose name is withheld, has paid the balance of indebtedness on the rectory of St. Stephen's Church, Beverly, N. J. (Rev. Herbert J. Cook, D.D., rector). By the will of the late Mrs. Deborah K. Rodman the parish benefits to the amount of $5,000.

CHRIST CHURCH CATHEDRAL, Louisville, Ky., has recently been enriched by the gift of $1,000 from Mrs. Mary P. Gill, to be used as the beginning of a permanent endowment fund for the support of the Cathedral House, and for the extending and developing of its activities.

BY THE WILL of the late Miss Lucy Broad, who died last week from burns received while extinguishing a fire in her home in Buffalo, N. Y., the sum of $500 is left to her former rector, the Rev. J. A. Regester, D.D., and the sum of $2,000 is left to St. Paul's Church. Miss Broad was 82 years old, and had been a parishioner of St. Paul's for over fifty years. She also bequeathed $1,000 to the Church Charity Foundation of Buffalo.

ON SUNDAY, March 1st, there was unveiled in Trinity Church, Hoboken, N. J., a memorial tablet in memory of the Rev. William Bernard Gilpin, rector of the parish from 1908 to 1911. The tablet was placed upon the wall of the sanctuary. It is a combination of bronze and marble, the marble being a beautiful yellow Italian stone. The inscription is in mounted bronze letters, and the whole is surrounded by a bronze frame of Gothic style. Mr. Gilpin's family came from Cleveland, Ohio, and Philadelphia to be present at its unveiling. The Rev. Thomas Conover of Bernardsville, N. J., a classmate of Mr. Gilpin's in the G. T. S. and a warm friend, preached the sermon.

ATLANTA

C. K. NELSON, D.D., Bishop

School Receives Legacy—Other News

THE FORT VALLEY INDUSTRIAL SCHOOL, for negroes, of which Bishop Nelson is president of the board of trustees, has recently received a donation of $5,000.—THE DIOCESE has two more parish schools; one recently organized in Helm, E. W. Mead, principal, and one in the chapel of St. Christopher at Columbus.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Dinner of Churchmen at Hartford

MONDAY EVENING, February 23rd, at the Atlantic Hotel, Bridgeport, was held a "Get Together Dinner" of the united clergymen, vestrymen, and other Churchmen of that city and vicinity. The toastmaster was the Rev. E. J. V. Huiginn, rector of St. Peter's Church, Beverly, Mass. The other speakers were Bishop Brewster, the Rev. Edward C. Acheson, rector of Holy Trinity, Middletown, Conn., and Mr. F. R. Johnson, superintendent of the department of charities, Bridgeport.

EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Improvements at Greenhill and Spring Hill

OLD STEPNEY parish chapel, Greenhill, which for many years has been in a dilapidated condition, has been entirely remodeled, both inside and out, under the direction of the Rev. R. Bancroft Whipple. Mr. Whipple serves this parish in connection with Spring Hill parish. The old church at the latter point has the largest seating capacity of any church in the diocese, but services have been irregular for many years. Mr. Whipple reports that funds are in hand to replace the old church with an entirely new structure, work on which will begin in the next week or so.

EAST CAROLINA

ROBERT STRANGE, D.D., Bishop

An Every-Member Canvass for Wilmington

AS A RESULT of the conference recently held in Wilmington in the interest of the Laymen's Forward Movement, an every-member canvass is to be made in all the churches of the city on the afternoon of Sunday, March 22nd. The Rev. R. W. Patton, secretary of the missionary department of Sewanee, with other leaders in the missionary movement, is to spend the week between the 15th and 22nd here in the interest of the canvass.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

New Parish Hall at Hollidaysburg

ON THE evening of St. Matthias' Day a new parish hall in the crypt of Holy Trinity Church, Hollidaysburg, was formally opened for use. This new room is the most attractive of its kind in the town, and largely increases the usefulness of the church. Holy Trinity Church is to be further enriched by a memorial pipe organ, to be used for the first time on Easter Day.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Convocation of the Southeastern Deanery

THE CONVOCATION of the southeastern deanery was held at the Church of the Epiphany, Independence, on February 18th and 19th. The first morning there was a celebration of the Holy Communion and sermon, the preacher being the Rev. M. Snowden. In the afternoon there was a discussion of Sunday school work, opened by the Rev. L. W. Doud. In the evening, Evening Prayer and addresses to laymen on the privileges and duties of laymen, by the Rev. L. G. Fourier and the Rev. A. E. Hawke. On the second day there was another celebration of the Holy Communion, followed by Morning Prayer, and then a discussion on work in the country and scattered communities, opened by the Rev. W. B. Guion. The Rev. L. G. Fourier read a paper on "Christian Science." In the afternoon there was a conference on woman's work in the Church. The next meeting will be in Chanute.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Death of Mrs. Emily C. Zane

THE CATHEDRAL CONGREGATION, and possibly the diocese at large, has lost its oldest communicant in the death of Mrs. Emily Churchill Zane, widow of the late Hamden Zane, which occurred at her residence in

Louisville on March 5th, in the ninety-second year of her age. She had been confined to her home for more than a year past owing to the infirmities of age, but up to that time attended services regularly, and took a keen interest in the various activities of the church of which she had long been a member. Mrs. Zane was a woman of some means, and gave generously to the support of the Church, and to various charities. Her funeral was held from Christ Church Cathedral, Monday, March 9th, conducted by Dean Craik, and the burial was in Cave Hill cemetery.

MAINE

ROBT. CODMAN, D.D., Bishop

New Church for St. John's Parish, Bangor

THE CONGREGATION of St. John's parish, Bangor (Rev. L. W. Lott, rector), are now worshipping in the basement of the new church, which for the last year and more has been in course of erection, to replace the old church, destroyed by fire in 1912. The basement, which is ultimately to serve as a parish hall, has been fitted up for services, until the church can be completed. It is a great relief to the rector and his people to occupy their new quarters, after having been obliged to make use of a public hall, inadequate to their needs, for worship. The basement, which is spacious and well lighted, presents a very Churchly appearance. The church proper is approaching completion.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Mrs. Page—Gale Causes Damage to Baltimore Church Property

MRS. MARGARET CULBERSON PAGE, wife of the Rev. Wylie J. Page, rector of St. Alban's Church, Glen Burnie, Anne Arundel county, died at the rectory on February 28th. She had been in ill health for some time. She is survived by her husband and one son. The funeral took place from the church on March 2nd, Bishop Murray officiating.

THE TERRIFIC GALE which struck Baltimore late Sunday afternoon, March 1st, continuing all night, did a great amount of damage to Church property in the city and suburbs. The spire of Mount Calvary Church, which was built in 1847, two years after the erection of the church, with the large bell, weighing some 2,500 pounds, was torn away, and hurled into the street with a great crash, which terrified the neighborhood. Windows in the houses opposite were broken, and the roof of the rectory, adjoining the church, was torn off. The full extent of the damage has not yet been estimated, but the rector, the Rev. William A. McClenthen, states that the spire will not be rebuilt. Among minor damages, were the blowing in of a large plate glass window in the vestibule of the Memorial Church, and two windows in the rectory study of the Rev. Dr. Fiske, rector of the Church of St. Michael and All Angels'.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Improvements at Christ Church, St. Paul

CHRIST CHURCH, St. Paul, has just finished paying off an indebtedness of some years standing of $3,500. A chapel that will seat forty has just been equipped. It has a hardwood floor, with a sanctuary in white oak, and pews have been put in to match. Four new stained glass windows have been given. A memorial missal stand is another gift, also a carpet for the aisle. The whole expense of this beautiful chapel has been met by the voluntary gifts of the parishioners, in response to the indicated needs, as mentioned from time to time by the rector.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

"Everywhere" Shown at St. Louis

THE MISSIONARY EXHIBIT "Everywhere" was shown at the Church of the Holy Communion, St. Louis (Rev. James Wise, rector), from March 2nd to 7th. It was an exhibit of the missionary work of the Church in the southern states, among the Indians, and in Cuba, Brazil, Mexico, Africa, Alaska, China, Japan, and the Philippines. There were curios, and ornaments, and implements of all kinds, including Indian tepees, Filipino huts, Alaskan snow houses and sleds, and examples of the manual work done at Laurenceville and St. Augustine School, Raleigh. Each evening was designated as a special night, with appropriate games and lantern slides, culminating in a mystery play, *The Great Trail*. It has done much good in informing the people of St. Louis as to the work the Church is doing in other states and lands. A separate exhibit was a parish quilt divided into squares, each square containing the name of one society in the parish. This was a novel method of earning money for the parish, because each society paid for being represented by a square, and then the whole quilt was sold.

NEWARK

EDWIN S. LINES, D.D., Bishop

Bishop Sets Date for Diocesan Convention

UNDER canonical provisions, the Bishop has appointed a special day for the meeting of the next diocesan convention, on account of the conjunction of certain Church days, and other appointments. The convention will meet in Trinity Church, Newark, on Thursday morning, May 28, 1914.

NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Year Book of Grace Church, Plainfield

GRACE CHURCH, Plainfield (Rev. E. Vicars Stevenson, rector), has just issued a Year Book for 1914. In reviewing the accomplishments of a rectorate extending over eleven years, the editor calls attention particularly to the financial achievements, both inside and outside the parish. During this period $83,000 has been invested in parochial equipment. The annual income of the parish has steadily increased, and contributions to extra-parochial purposes have kept pace with the general progress. During the last five years the gifts for outside purposes have increased from $500 to $3,000 a year.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Retreat for Clergy—Some Clerical Changes

THE BISHOP gave a retreat for the clergy on the Monday before Lent in St. Mark's Church, Seattle.—SEVERAL clerical changes have been made recently. The Rev. T. A. Hilton, rector of St. Clement's Church, Seattle, has been appointed Archdeacon, the Rev. A. P. S. Hyde succeeding him at St. Clement's. The Rev. R. Marshall Harrison, D.D., has become rector at Bellingham.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Bishop Fawcett's Condition Improving

BISHOP FAWCETT has been steadily regaining health since his recent operation. He was removed to his home two weeks ago, but will not be able to see visitors, or to attend to business, for some time.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Seventy-fifth Anniversary of Wakefield Church

THE CHURCH of the Ascension, Wakefield (Rev. Frederick E. Seymour, rector), celebrated its seventy-fifth anniversary on Saturday and Sunday, February 28th and March 1st. There was a reception in the parish rooms on Saturday evening. On Sunday a corporate Communion was celebrated at 8 o'clock, and at 11 o'clock there was a second celebration, at which the rector preached an interesting historical sermon. In the evening Bishop Perry made his visitation, confirming a class and preaching the sermon. The church has had a very interesting history. As an outcome of the missionary efforts in several of the villages of Kingstown, a meeting was held in the house of Elisha Watson in Wakefield, February 28, 1839, when it was resolved to establish the Church in the village. Within a few weeks the funds necessary for the erection of a modest wooden church were raised. The plans of the church were made by the Rev. Francis Vinton, and the cost was about $3,000. It was consecrated by Bishop Griswold, June 3, 1840. On May 17, 1882, Bishop Clark laid the cornerstone of the new church, which was consecrated May 28, 1885. After fifty years the communicant list was 79, but there was a Sunday school of 125. In 1898 a rectory was built. The communicants now number 186.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Dr. McKim Lectures Before Patriotic Body

THE REV. R. H. MCKIM, D.D., rector of the Church of the Epiphany, made an address in the Pythian Temple several days ago, under the auspices of the American Federation of Patriotic Societies. The auditorium was crowded, and a great deal of enthusiasm was manifested. He said: "Let us be just but at the same time be vigilant." He spoke at length on the subject of religious liberty in the United States, and of the relation between religion and the history of this Republic. He urged that Protestants should allow no more controversies to come between them. Many matters in the creeds of the several Protestant churches differ, he said. "Some of these are of no importance, and some are important. We must stand together in the truths in which we are agreed. We must stand together for our civil and religious rights." He declared that Protestants had suffered too much in the past from unnecessary divisions. Many people are very indignant because of the growing control of the Roman Church in the several departments of the government, especially in the Bureau of Engraving and Printing, and the Government Printing Office.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Reduction of Church Debt at Grand Junction

THE CONGREGATION of St. Matthew's Church, Grand Junction, is rejoicing at the progress made in the past few months towards paying off the mortgage debt on their guild hall. When the present rector, the Rev. John W. Heal, assumed charge last September, there was almost $1,000 due. In spite of the depression in business which is felt throughout the West, and the failure of a local bank, they now need only $300 more to pay the debt in full, and it is hoped that this amount may be secured by Easter. The attendance at all services is large, and the number enrolled in the Sunday school is larger than at any time in the history of the parish.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Sunday School Missionary Service—Bishop Issues Book of Prayers

THE ANNUAL missionary service of the Sunday schools of Worcester was held Quinquagesima Sunday at All Saints' Church. The Rev. P. E. Osgood, rector of the Church of Our Saviour, Roslindale, gave a very interesting address and constructed the model of a missionary ship, interesting the children greatly. About a thousand children were present, with the clergy of their respective parishes. The churches taking part were All Saints', St. Matthew's, St. Mark's, St. John's, St. Luke's, St. Thomas', Cherry Valley, and St. George's, Stoneville.

BISHOP DAVIES has compiled a book of family prayers which has been sent out for distribution to the clergy of the diocese. The Bishop, recognizing the lack of the observance of family prayers, has published the book, and hopes to compile a brief book of prayers suitable for children another year. The *Family Prayers* contains suitable devotions for morning and evening, and special prayers. The book has a purple cover stamped with the diocesan arms.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Church-going Campaign at Christ Church, St. Joseph—New Church at Brunswick

LENT AT Christ Church, St. Joseph, began with a movement by the men of the parish, known as the "Go-to-Church-Every-Sunday-During-Lent-Campaign." Only a small proportion of the male communicants, nearly two hundred in number, have been regular churchgoers, and a very much smaller number active workers. Many have lapsed to merely nominal Churchmanship. But at a meeting held shortly before Lent, thirty-five assembled, and under the leadership of the rector and several men who are prominent in the business and civic affairs of the city, an earnest and lively discussion was held of such subjects as churchgoing, the every-member canvass for missions, teaching in the Sunday school, Church finance, etc. Twenty men volunteered for the every-member canvass in March. An executive committee was formed to plan and secure the regular attendance of male communicants every Sunday in Lent. The result the first Sunday was the presence of nearly eighty male communicants, and an unusually large communion.

ST. PAUL'S CHURCH, Brunswick (Rev. Oscar Homburger, rector of Chillicothe, priest in charge), was dedicated by Bishop Partridge on March 3rd. The people of this mission deserve a great deal of credit. The money has all been raised by two ladies, and most of the work on the church was done by three men. The church is plain on the outside, but very Churchly on the inside. Bishop Partridge was assited by the Ven. Edward C. Johnson, and the Rev. Oscar Homburger, and the music was rendered by the choir of Grace Church, Chillicothe. The church seats over a hundred.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Rector of Christ Church, Howell, Celebrates Seventh Anniversary—Other News

ON SUNDAY, February 22nd, the Rev. Asa Sprague Ashley celebrated his seventh anniversary as rector of Christ Church, Howell. In his sermon reviewing the growth of the parish Mr. Ashley spoke especially of the

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new mission which has recently been opened at the other end of town, under the name of St. Andrew's Church. This has been known as the Hartshorn chapel since 1883, when it was built by Mr. and Mrs. Charles Hartshorn as a Presbyterian house of worship. When that denomination built in another part of town this chapel was used by various other religious bodies, until recently acquired by Christ Church. Sunday school and an afternoon service are conducted each week by two lay readers. On the following Tuesday evening a reception was tendered Mr. and Mrs. Ashley by the vestry and parishioners.

THE CHURCHES in Niagara Falls and North Tonawanda, which have been closed for several weeks, due to the epidemic of small-pox, are again open for divine service.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop

Anniversary of Rev. B. S. McKenzie—New Church at San Antonio

IN THE parish of the Messiah, Gonzales, the twenty-fifth anniversary of the rector, the Rev. Benjamin Sumner McKenzie, was celebrated from February 26th to March 1st. The Bishop of the diocese made the chief address at the opening service. Commendatory letters were received by Mr. McKenzie from his four former Bishops. His was the first ordination held by Bishop Cheshire of North Carolina, where Mr. McKenzie spent ten years. Bishop Tuttle wrote in praise of his work in Missouri, and Bishop F. F. Johnson and Bishop Biller of his service as general missionary in South Dakota. The Rev. A. W. S. Garden, and the Rev. Philip Cook of San Antonio made addresses at several of the services. Although Mr. McKenzie has been in Gonzales less than a year, the parish has become self-supporting, and has established a new record in missionary endeavor, in that their apportionment for general missions has already been met, all diocesan obligations paid, and a vigorous campaign begun in support of a great Easter offering for missions.

THE REV. JOHN RIDOUT, rector of Christ Church, San Antonio, reports good progress on the building of the new church. It will be ready for use in a few months.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Items of Interest from Various Points

THE LADIES of the altar guild at Riverton have installed a new altar, finished in Flemish oak, with a new altar cross and have completed a set of embroidered altar linen.—SERVICES at Glendo, which had been interrupted by the departure of Rev. A. deF. Snively, were resumed on February 15th by Rev. F. J. Chipp of Torrington.—ON SUNDAY, February 8th, was heard the first bell ever rung for Church service in Torrington, a bell having been installed in the tower of the church.—THE LADIES GUILD of Trinity Church, Lander, has ordered a two-manual pedal-bass Seybold organ, which it hopes to have in place by the middle of March.

CANADA

News of the Dioceses

Diocese of Montreal

THE ANNUAL meeting of the Woman's Auxiliary of the diocese opened on Wednesday, March 4th, with a corporate Communion in Christ Church Cathedral, Montreal. There was an unusually large attendance, and the thankoffering taken up was a record one. The sermon was preached by the Rev. H. Naylor of Frelighsburg. The business meetings were held in the school room of the Church of St. James the Apostle. The business sessions continued until Friday evening, the 6th, when they closed with the usual votes of thanks.

Diocese of Qu' Appelle

IT IS hoped to open the new St. Chad's College at Regina early in June, the Primate of all Canada officiating. It is a development of St. Chad's Hostel, established in 1907 to train men for the ministry, and its usefulness may be judged from the fact that of the sixteen clergy ordained in the diocese during 1913 eight were from this institution. The total cost of the site and building will be about $140,000, of which about $40,000 remains unprovided for. It is hoped to open the new buildings free from debt.

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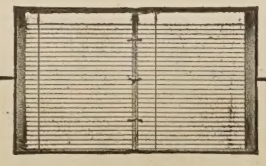

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THE BIBLE IN CHINA

LAST year the British and Foreign Bible Society issued nearly 8,000,000 copies of the Scriptures, of which 1,868,000 copies were in Chinese, and were circulated in China. Recently a letter was sent by the vice-president of the Chinese republic to the president and directors of the National Bible Society of Scotland, which was, he wrote, "to convey an expression of my deep appreciation of the noble work which your society has carried on for so many years in our country." The circulation in China of the society for the current year was 16,450,475 copies of the Scriptures. The request of the government for the prayers of Christian people throughout the world shows how this leaven of the Scriptures is doing its work.—*The Youth's Companion.*

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